The LIFE of

Dr. *Cotton Mather.*

THE

LIFE

OF THE

Very Reverend and Learned

COTTON MATHER,

D. D. & F. R. S.

1663-1728

Late Paſtor of the *North Church* in *BOSTON.*

Who Died, *Feb.* 13. 1727,8.

By SAMUEL MATHER, M. A.

Mal. 1. 6. --- *A Son honoreth his Father.*

ΝΗΠΙΟΣ ΟΣ ΤΙΣ ΤΩΝ ΟΙΚΤΡΩΣ
ΟΙΧΟΜΗΝΩΝ ΓΟΝΕΩΝ ΕΠΙΛΑΘΕΤΑΙ.
SOPHOC. Electra.

BOSTON, *New-England*:
Printed for SAMUEL GERRISH, in *Cornhill.*
MDCCXXIX.

1729

RB
M42m

SENATUI
Academiæ
Glaſguenſis
ILLUSTRISSIMO
S. P. in *JESU* DOMINO.

Honoratiſſimi, Piiſſimi, Doctiſſimi,

AB *America* remota, in ſeipſo vix notatu dignus, ſed minime vulgaris ex Origine, Juvenis, SENATUI veſtro perfecta Reformatione ſpectabili clariſſimoq; has exaravit Literas, veſtra ſolummodo Humanitate ac Beneficentia animatus, non Audacia excitatus juvenili.

SUMMUS

SUMMUS, quo meum exornaſtis PARENTEM, Honos Academicus, inſperatus illi omnino contigit, adeoq; gratior; pro Cultu itaq; veſtro ad extremum uſq; Spiritum Eccleſiæ Fratribus *Scoticanæ* inſervire ſumma ſemper fuit Ambitio, omneſq; illos obligandi Occaſiones lætiſſimus arripuit.

QUANDOQUIDEM vero PATER ille meus Immortalis Vitam hanc reliquit inferiorem, vobiſq; non poſſit amplius reſolvere Debita; idcirco, *qui a longe ſequitur ſemper adorans Veſtigia*, FILIUS ejus unicus, prout in Repub. literaria conſtitutus ejus Procurator, ingentem Dedicationis hujuſce Libertatem ſibi arrogat, ut reſiduam Paterni Nominis partem expediat.

VITA, quæ vobis, SENATUS celeberrime, a Filio PATRIS digniſſimi quam humillime dicatur, partim ex Monimentis Paternis, partim ex notitia mea aliorumq; colligitur; abſq; vero ullis iniquis indebitiſq; Laudibus. In mea etenim Sententia, ſicut et PLINII, *Hiſtoria non Oſtentationi, ſed Fidei Veritatiq; componeretur, nec debet egredi Veritatem; honeſte enim factis Veritas ſufficit.* Verum igitur quod fuit per totam PATRIS Vitam perquam religioſe ſum contemplatus & ad amuſſim obſervavi; ac revera cum HIERONYMO dicam, *Teſtor JESUM --- Chriſtianum de Chriſtiano vera proferre.* --- MELCHIOR CANUS dolenter dicat --- *Multo ſeverius a LAERTIO Vitas Philoſophorum eſſe ſcriptas, quam a Chriſtianis Vitas Sanctorum*: ſed hic non locus datur hujuſce Querelæ.

NEMINEM veſtrum, Viri optimi, præterit, Vitas Memoriaſq; Virorum illuſtrium dulces eſſe pariter ac utiles; debitas eſſe mortuis; Poſteriſq; valde neceſſarias, modo ut præſtantia præ Oculis Virtutis Exempli

Exempla habeant, adeoq; *illos, qui per Fidem & Patientiam hæreditario obtinent Jure Promiſſiones, proſequantur.*

Ac pro certo habemus, quod ſicut Exemplum Affectiones vehementer commovet, vix etiam quicquam ad emendandos Mores, et in Ordinem redigendos plus habet Efficaciæ. Non tantam perſuadendi Vim poſſidet Oratio vel elegantiſſima, quam Vita bene morata: Sic multi cenſebant Veteres. Cum itaq; apud HOMERUM *Rex Hominum* TIDYDEN ad Prælium ſtimularet, TYDEUM fuiſſe Patrem admonuit: Hinc quoq; ÆNEAS, apud VIRGILIUM, ad Molimina præclara ASCANIUM provocans, in hunc adhortatur modum, -- *Te Pater ÆNEAS & Avunculus excitet HECTOR.*

VITÆ Rationem PATRIS *ad Exemplar nati*, vobis, Viri lectiſſimi, hocce exhibet Opus: Utcunq; vero a meo deprimatur Labore; libere tamen fateor & aſſerere non vereor, Opus natura ſua præſtantiſſimum eſſe atq; utiliſſimum, ac forſan GLASGUENSIUM Oculis haud omnino indignum. Ac ſi vobis ita liquido conſtet, bene mecum agitur: Alii *noſtra impugnent, nos noſtraq; lividi* in Odio habeant; Sed, ſi veſtrum conſequamur Favorem & Patrocinium, Superiores evademus.

HIC, SENATUS Academiæ præſtantiſſime, veſtrum enunciarem Veritatis Amorem, Regimen ſevere bonum, Charitatemq; ſatis extenſivam; ſed, pro more Scriptorum hodiernorum, veſtras non eloquar Laudes; vobis enim non gratæ forent, licet ſinceræ; atq; aliis ſupervacaneæ: cæcus eſt etenim quiſquis non videt.

VESTRA

VESTRA Academia, Viri omnigena Doctrina & Pietate referti, ſub JACOBO *Scotiæ* ſecundo fuit fundata; ab illius ad GEORGII Secundi clementiſſimi adhuc floruit Regnum; atq; ad Secundum DOMINI Dominorum Adventum efflorescat ac vigeat!

CUM prægrandi Veneratione atq; Ardore inextinguibili ſubſcribo,

SENATUS Illuſtriſſime,

Veſter obſequentiſſimus

et humillimus Servus

SAMUEL MATHER.

Dabam,
Boſtonæ Nov-Anglorum,
Cal. *Januarii.* 1728,9.

THE PREFACE.

DR. COTTON MATHER, *tho' Born and constantly Reſiding in this remote Corner of* AMERICA, *has yet for near theſe* Forty *Years made ſo riſing & great a Figure in the Learned World, as has attracted to Him while alive, the Eyes of many at the furtheſt Diſtance; and now deceaſed can't but raiſe a very general Wiſh to ſee the Series, and more eſpecially the Domeſtick part of ſo Diſtinguiſhing a* LIFE *exhibited. His printed Writings ſo full of Piety and various Erudition, his vaſt Correſpondence, and the continual Reports of Travellers who had converſed with Him, had ſpread his Reputation into other Countries: And when about* Fourteen *Years ago I travelled abroad, I cou'd not but admire to what Extent his Fame had reached, and how inquiſitive were Gentlemen of Letters to hear and know of the moſt particular and lively Manner both of his private Converſation and publick Performances among us.*

AND *indeed, as a* REVEREND FATHER *with us has agreably obſerved* *. ---- "*His* Printed "Works *will not convey to Poſterity, nor give to* "*Strangers a juſt Idea of the real Worth and* "*great Learning of the Man. His* Works *will* "*indeed inform all that read them, of his great* "*Knowledge and ſingular Piety, his Zeal for* "GOD *and Holineſs and Truth, and his Deſire* "*of the Salvation of precious Souls: But it was* "CONVERSATION *and Acquaintance with*

* The Rev. Mr. COLMAN in his Funeral Sermon.

 "*Him*

"Him, in his familiar and occaſional Diſcourſes "and private Communications, that diſcovered the "vaſt Compaſs of his Knowledge, and the Pro- "jections of his Piety, more I have ſometimes "tho't than all his Pulpit Exerciſes. Here He "excell'd, Here He ſhone; being exceedingly com- "municative, and bringing out of his Treaſures things "new and old without meaſure. Here it was ſeen "how his Wit and Fancy, his Invention, his Quick- "neſs of Tho't and ready Apprehenſion, were all "conſecrated to GOD, as well as his Heart, "Will and Affections: And out of his Abundance "within, his Lips overflowed, drop'd as the Honey- "comb, fed all that came near Him; and were as "the choice Silver, for Rickneſs and Brightneſs, "Pleaſure and Profit".

EVERY one who intimately knew the DOCTOR, will readily ſubſcribe to this Deſcription. By his learned Works and Correſpondence thoſe who lived at the greateſt Diſtance might diſcover much of his ſuperiour Light and Influence: But they cou'd diſcern theſe only by a more mediate and faint Reflection: They cou'd neither ſee nor well imagine that extraordinary Luſtre of pious and uſeful Literature, wherewith we were every Day entertained, ſurpriz'd and ſatisfied, who dwelt in the directer Rays, in the more immediate Viſion.

GREAT Abilities, an inſatiable Thirſt for all kinds of Knowledge, an extraordinary Quickneſs of Apprehenſion, Livelineſs of Fancy, with a ready Invention and Active Spirit, ſeemed to be the chief Ingredients of his Natural Genius: And all theſe being ſanctified in his early Days, indued with a divine Byaſs and turned to the nobleſt Objects; He became inflamed with the moſt ardent Deſires to amaſs unto Himſelf from all ſorts of Writings, an unbounded Treaſure of curious and uſeful Learning, and to find out all imaginable Ways of imploying it, for the Glory of GOD, the Good of Men, and the Advancement of his own Perfection: That as He grew in Knowledge, He might increaſe in Goodneſs and Uſefulneſs, and become a greater and more extenſive Bleſſing.

So

SO *much* Erudition, *ſuch high Degrees of* Piety, *and ſuch an* Active Life *in doing Good, united in the ſame Perſon, are very rarely ſeen among the Sons of Men. By a tranſient Acquaintance with Him, one wou'd think, that being ſanctified from the Birth, He had made the utmoſt Improvement of his Time in the* PURSUIT OF KNOWLEDGE: *But upon a further View of the Social Part of his Life, the continual Reſort of Viſitants, with his gentle and eaſy Entertainment of 'em at all Hours, and how He wou'd ſcarce let the Meaneſt or Youngeſt paſs Him without Inſtruction; It ſeem'd as if almoſt all his Time were ſwallowed up with* CONVERSATION: *And yet, being let into a more intimate Diſcovery of his numberleſs and perpetual Contrivances and Labours to do Good in the World; one wou'd then be ready to conclude that he cou'd have no Time left for* Either, *but muſt have ſpent it all in* ACTION.

HAVING *made Himſelf an Early Maſter of the Learned Languages, One of the ſpecial* METHODS *by which he ſo well improv'd his Time and acquir'd ſuch a vaſt Extent of Science ſeem'd to be; that tho' for his Progreſs in Divine Literature, He kept to the conſtant Study of the* SACRED ORACLES *in their inſpired Originals, yet for* Other Writings *he cared not to trouble himſelf with any but thoſe that were likely to bring him ſomething* New, *and ſo increaſe his Knowledge. In two or three Minutes turning thro' a Volumn, he cou'd eaſily tell whether it wou'd make Additions to the Store of his Ideas. If it cou'd not, He quickly laid it by: If otherwiſe, he read it, paſſing over all thoſe Parts which contained the things he had known before, peruſing thoſe Parts only that repreſented ſomething* Novel, *which he Pencil'd as he went along, and at the End reduc'd the Subſtance to his* Common Places, *to be review'd at Leiſure; and all this with wonderful Celerity. So ſhort a Courſe he took to univerſal Science --- that as he increaſed in Years, the leſs* Time *he had occaſion to expend in running thro' an*

 Author;

Author; till at length there were but few Books published that would take him much *to read, and many that were celebrated for their various Learning he found had little in them but what he had been acquainted with before.*

NOR *were his* Common-Places *the only Treasuries of his rich Ideas: They were but mere Securities that He might not lose them: And He us'd to have them at command on the most sudden Incidents, and in common Conversation, which had therefore always something new, and was ever entertaining and instructive. By this means it was that He had the most agreable and effectual way of* Reproving *a Friend for what appear'd amiss, or of* Exciting *to a neglected Duty, that I ever met with. Instead of doing this directly, which might have been too Offensive, He wou'd rather bring some History or Observation in the Form of a pleasant* Narrative, *which He had ready at hand for all Occasions; and being extreamly suitable, wou'd leave his Friend to the most pungent Application.*

AND *his glowing* CHARITY *and* PIETY *spread a further Lustre on his other Excellencies. His burning Zeal for* GOD, *and fervent Benevolence and Love for* Men, *were continually working in Him, imploying all his Talents, Tho'ts and Cares, by Night and Day, and breaking forth into numberless Projections, and intense Indeavours, which wasted and consum'd his Life. He was an utter Enemy to religious Tyranny and Imposition: He was of very Catholick and Comprehensive Principles: He never valued any particular Forms of Worship, unless they were of Divine Appointment: But it was the* Spirit, *the* Power, *the* Practice *of the great Duties of Religion in the* CHRISTIAN *Institution that his Heart was set on: And this He was for Propagating, by convincing and moving Arguments, warm Perswasions, bright Examples, and by every winning Way that cou'd be thot of, agreable to its truly primitive and noble Simplicity, and to Humane Liberty.*

THE

THE following Draughts *will give the Publick an entertaining Specimen of his wonderful Improvement of Time, and the various and surprizing Methods He invented and pursued for the Advancement of this vital Piety, both in Himself & Others. Tho' deliberate in Speech, yet expeditious in Inditing; and having the Pen of a ready Writer, that knew not how to faulter in its swift career; He continually preserved* Records *of the several Rules and Schemes He formed for his own Direction, and of his diurnal Prosecutions of them. He has by this means left a great Abundance of excellent Materials for his more private History: And the Accounts that follow being extracted chiefly from them, are also agreable to that Part of his Life which fell under the Observation of those who were acquainted with Him; and so nearly answered to these* latent Rules *now published, that we cou'd not but conclude He had them always in his Eye, tho' we had never seen them.*

HIS *Son, the Compiler having these great Advantages, can have therefore no Occasion to invent any Additions to his Dear Father's History. He has rather aimed at* Brevity, *and to write as little upon every Head as possible. And indeed, if He had Published all that his Written Memorials would have enabled him, or that himself and others have been Witnesses of, He had not only swell'd the Volumn to too large a size for the present Age to bear, and thereby hurt its Usefulness; but he must have also given such a full Account of this extraordinary Person as would have exceeded the Belief of those who were Strangers to Him. The very bare Narration would have rather looked like the celebrated Life of* CYRUS, *and be disputed by Posterity whether it were design'd and drawn for a mixt Romance, or a real History.*

THE *native Fondness of a* filial Mind *for a Father's Honour, may give Occasion for the Reader to suspect, in such a case as this, an Excess of Praise. But if some other Pens had been imploy'd in drawing the Description of this exalted Character, I*

am very certain they would have given themſelves a greater Liberty, as not being quite ſo cautious of exceeding as a natural Relative. And for other things, the ingenuous Reader will rather indulge the blooming Offſpring of ſo Great a Parent; Eſpecially, when the First Fruits *he conſecrates to the Publick uſe, are ſo rich and ſalutary as theſe before us.*

BUT *now, Methinks, I have need of ſome good* Apology *for my own Preſumption to Preface the Life of ſuch a Man, and recommend it to the World. I have none but this, -- That the now Bleſſed* Subject *of it having been pleaſed to admit me into an happy Intimacy with Him, upon my Return to this my Native Country; I have been thereby too highly obliged ---- to deny the Deſires of his* Orphan Son, *that I wou'd introduce him thus into the Publick view, and from my own Experience ſay ſo much as may in ſome meaſure move the curious Paſſenger, to turn aſide and look into this reflecting Mirrour, and with pleaſing Wonder contemplate the Great Original.*

AND *to ſay no more, ---- I cannot think to wiſh a richer* BLESSING *in the preſent State of the Prophetick Syſtem; than that the* GOD of the Spirits of all Fleſh, *would in my own dear Country, and every Other, raiſe up Numbers of ſuch Miniſters as this, and proſper this Superiour Example for the forming and animating of them: That they may burn and ſhine as He, and prepare the World for the moſt illuſtrious Appearance of the* GREAT GOD *our Saviour* JESUS CHRIST, *that* SUN of Righteouſneſs, ---- *the boundleſs and flowing Source of all the infinitely lower Excellence and fainter Brightneſs we in every Place and Age, admire in Others.*

Boſton, *Feb.* 27. 1728,9.

Thomas Prince.

A LIST of the SUBSCRIBERS.

HIS Excellency WILLIAM BURNET *Esq. Captain General & Governor in Chief in and over His Majesty's Provinces of the* Massachusetts-Bay *and* New-Hampshire *in* New-England.

The Honorable WILLIAM DUMMER *Esq. Lieut. Governor of the* Massachusetts.

The Honorable JOHN WENTWORTH *Esq. Lieut. Governor of* New-Hampshire.

A.

THE Rev. Mr. Hull Abbot, *of* Charlestown.
Mr. Moses Abbot.
Mr. Abijah Adams.
Mr. Eliah Adams, *Merchant.*
The Rev. Mr. John Adams, *of* Newport.
Mr. John Adams.
Mr. Matthew Adams.
The Rev. Mr. Benjamin Allen, *of* Bridgewater.
The Rev. Mr. James Allin, *of* Brookline.
The Rev. Mr. Nathanael Appleton, *of* Cambridge.
Edward Arnold *of* Duxborough, *Esq.*
The Rev. Mr. John Avery, *of* Truro.
Mr. Nathanael Ayres.

B.

B.

The Hon. Edward Bromfield *Eſq. Seven Books.*
The Hon. Jonathan Belcher, *Eſq. Two Books.*
The Hon. Melatiah Bourn, *of* Sandwich, *Eſq.*
Mr. Stephen Badger, *of* Charleſtown.
Mr. John Baily, *of* Marblehead.
Mr. Samuel Bayley.
Capt. John Ballantine.
John Ballantine jun. *Eſq.*
Mr. John Barnard.
The Rev. Mr. John Barnard, *of* Marblehead.
Mr. William Barnſdel.
The Rev. Mr. Samuel Barret, *of* Hopkinton.
Mr. Alden Baſs.
Joſeph Baxter, jun. *M. A.*
Andrew Belcher, *M. A. Merchant. Two Books.*
Jonathan Belcher jun. *B. A.*
Mr. Jeremiah Belknap, *Two Books.*
Mr. Nathanael Belknap, *Bookſeller, Fourteen Books.*
The Rev. Mr. Thomas Blowers, *of* Beverly.
The Rev. Mr. Joſeph Bourn, *of* Sandwich.
Capt. Thomas Bowen, *of* Rehoboth.
Mr. Thomas Boylſton, *Seven Books.*
Dr. Zabdiel Boylſton, *F. R. S.*
Zabdiel Boylſton jun. *M. A.*
The Rev. Mr. Daniel Brewer, *of* Springfield.
Thomas Brintnal, *B. A. Three Books.*
Mr. John Brock.
Mr. Edward Bromfield jun.
Madam Rebekah Brown.
The Rev. Mr. Richard Brown, *of* Reading.
Mr. Jeremiah Bumſtead.
Mr. Samuel Burril, *Seven Books.*
Mather Byles, *M. A.*

C.

The Hon. John Clark *Eſq. deceaſed, Seven Books.*
John Callender, *M. A.*
Mrs. Mary Campbell.

The

The Rev. Mr. Ezra Carpenter, *of* Hull.
Mr. John Chamberlain *of* Charleſtown.
Joſeph Champney, *jun. M. A.*
The Rev. Mr. Charles Chauncey, *of* Boſton.
Mr. Richard Checkley, *Apothecary.*
The Rev. Mr. Ames Cheever, *of* Mancheſter.
The Rev. Mr. John Chipman, *of* Beverly.
Mr. Benjamin Clark, *of* Cambridge.
Mr. Samuel Clark, *of* Brookline.
Mr. Ebenezer Clap, *of* Dorcheſter, *Two Books.*
The Rev. Mr. Nathanael Clap, *of* Newport, [*Fourteen Books.*
Mr. Triſtram Coffin, *of* Newbury, *Four Books.*
The Rev. Mr. Benjamin Colman, *of* Boſton.
Mr. Joſiah Conant, *of* Mansfield.
John Cookſon jun. *B. A. Two Books.*
The Rev. Mr. William Cooper, *of* Boſton, *Two Books.*
Major Henry Cope.
Mr. Thomas Copp.
Capt. Elias Cotting, *Two Books.*
The Rev. Mr. Nathanael Cotton, *of* Briſtol, [*Seven Books.*
Roland Cotton, *M. A. Seven Books.*
Mr. Nathanael Curtis, *of* Topsfield.
The Rev. Mr. Job Cuſhing, *of* Shrewsbury.
Nathanael Cuſhing. *B. A.*
Mr. Thomas Cuſhing, *Seven Books.*
Thomas Cuſhing jun. *M. A. Merchant.*
Ammi-Ruhamah Cutter, *M. A.*

D.

Richard Dana, *of* Marblehead. *M. A.*
Mr. Samuel Dana, *of* Pomfret.
The Rev. Mr. John Danforth, *of* Dorcheſter.
Mr. John Darrel, *Two Books.*
The Rev. Mr. Joſiah Dennis, *of* Yarmouth.
The Rev. Mr. Jonathan Dickinſon, *of* Eliſabeth- [Town, New-Jerſey, *Seven Books.*
Mr. William Downe, *Three Books.*
Mr. John Draper, *Printer.*
Samuel Dummer *Eſq.* *The*

The Rev. Mr. Samuel Dunbar, *of* Stoughton.
Mr. Edward Durant.
Mr. Barrat Dyre, *Four Books.*

E.

Mr. Andrew Eliot.
Mr. Benjamin Eliot, *Bookſeller, Seven Books.*
Mr. John Eliot, *Bookſeller, Seven Books.*
The Rev. Mr. John Emerſon, *of* Portſmouth.
The Rev. Mr. Joſeph Emerſon, *of* Malden.
Mr. Thomas Emmons.
John Eyre, *M. A. Merchant.*

F.

Mr. William Fairfield, *of* Wenham.
Mr. William Fairfield *jun.*
The Rev. Mr. Benjamin Feſſenden, *of* Sandwich.
Mr. Grafton Feveryear.
The Rev. Mr. Samuel Fiſk, *of* Salem.
John Fitch, *B. A.*
Mr. Thomas Fleet, *Printer, Seven Books.*
Mr. James Fosdick.
Francis Foxcroft *of* Cambridge, *Eſq. Two Books.*
The Rev. Mr. Thomas Foxcroft *of* Boſton.
Mr. John Franklin.
Mr. Enoch Freeman *of* Harvard-College.
The Rev. Mr. Thomas Frink, *of* Rutland.

G.

Mr. Edmund Gale.
The Rev. Mr. James Gardner *of* Marſhfield.
Mr. Nathanael Gardner.
Mr. Richard Gardner, *of* Cambridge.
The Rev. Mr. Ebenezer Gay, *of* Hingham.
Mr. Bartholomew Gedney, *Seven Books.*
The Rev. Mr. Joſhua Gee, *of* Boſton.
Mr. Henry Gibbs.
Mr. Robert Gibbs, *of* Providence, *Apothecary.*

Mr. Aaron Gillet, *of* Colcheſter, *Seven Books.*
Nicholas Gilman, *M. A.*
Mr. John Goldſmith.
Mr. John Goldthwait, *Four Books.*
Mr. Nathanael Goodwin.
Mr. Thomas Goodwill. [*Books.*
The Rev. Mr. Nathanael Gookin, *of* Hampton, *Two*
Mr. Bartholomew Green, *Printer, Two Books.*
Mr. Bartholomew Green *jun. Printer.*
Mr. Bartholomew Green, *Goldſmith.*
Mr. John Green, *of* Malden.
The Rev. Mr. Joſeph Green, *of* Barnſtable.
Mr. Timothy Green, *of* New-London, *Printer,* [*Seven Books.*
Mr. Timothy Green *jun.* of Boſton, *Printer, Seven*
Stephen Greenleaf, *M. A.* [*Books.*
Mr. William Greenleaf, *Two Books.*
The Rev. Mr. John Greenwood, *of* Rehoboth.
Iſaac Greenwood, *M. A. Holliſian Profeſſor of the Mathematicks,* &c. *at* Harvard-College, *Two Books.*
Samuel Greenwood, *M. A. Merchant, Three Books.*
Jeremy Gridley, *M. A.*
Mr. John Gridley.

H.

The Hon. Edward Hutchinſon *Eſq. Treaſurer of* [Harvard-College, *Seven Books.*
Dr. Robert Hale, *of* Beverly.
Mr. Thomas Hancock, *Bookſeller, Fourteen Books.*
Mr. Nathanael Haſey.
Mr. John Helyer, *Seven Books.*
Mr. Daniel Henchman, *Bookſeller, Fourteen Books.*
Mr. Charles Hendley.
Mr. William Hide, *of* Newtown.
The Rev. Mr. Nehemiah Hobart, *of* Hingham.
Noah Hobart, *of* Hingham. *M. A.*
Mr. Charles Hobby, *Merchant.*
Wenſley Hobby, *M. A. Two Books.*
Mr. Nathanael Hodgdon.
Mr. Ebenezer Hough, *Merchant.*
Mr. Amos Howard.
Mr. Joſeph Hubbard, *Two Books.* The

Thomas Hubbard, *M. A. Seven Books.*
Mr. Jabez Hunt.
Mr. John Hunt, *Merchant, Seven Books.*
Thomas Hutchinſon *jun. B. A. Two Books.*

J.

The Rev. Mr. Samuel Jefferds *of* Wells.
The Rev. Mr. William Jeniſon, *of* Salem.
Mr. Thomas Jenner, *of* Charlſtown, *Merchant.*
Mr. Ephraim Jones, *of* Concord.

K.

Mr. Gerſhom Keyes, *of* Shrewsbery, *Seven Books.*
Mr. Jonathan Kimball, *of* Wenham.
Mr. Eleazer Kingsbery, *of* Needham, *Two Books.*
Mr. Samuel Kingsbery, *of* Walpole.
Mr. John Kneeland *jun.*
Mr. Samuel Kneeland, *Printer.*
Mr. Abraham Knowlton, *of* Ipſwich.
Mr. Ebenezer Knight, *of* Marblehead.

L.

Capt. John Larrabee, *Two Books.*
Mr. William Larrabee.
Mr. Joſeph Laſenby, *Two Books.*
Mr. Nathanael Leeman, *of* York, *Seven Books.*
Mr. Knight Leverett, *Goldſmith.*
The Rev. Mr. Daniel Lewes, *of* Pembroke.
Joſeph Lewes, *M. A.*
Iſaiah Lewis, *of* Marſhfield, *M. A.*
Library of the *North-Church*, in *Boſton.*
Library of the *South-Church*, in *Boſton.*
Mr. Benjamin Little, *of* Newbury.
Mr. Triſtram Little, *of* Newbury, *Seven Books.*
The Rev. Mr. Benjamin Lord, *of* Norwich.
Mr. Daniel Loring.
The Rev. Mr. Iſrael Loring, *of* Sudbury.
Mr. Joſeph Lovett *of* Chelmsford.

Mr.

Mr. William Lowder.
Mr. Michael Lowell.
Mr. Caleb Lyman.
Benjamin Lynde, *jun. of* Salem, *M. A.*

M.

The Rev. Mr. Edmund March, *of* Almesbury.
Mr. William Marchant.
The Rev. Mr. Joſiah Marſhal, *of* Falmouth.
Capt. John Maſon, *of* New-London.
Mr. Joſeph Maſon *of* Watertown, *Seven* Books.
Mr. Ralph Mayer.
The Rev. Mr. Experience Mayhew, *of* Chilmark.
Mr. John Mead, *of* Southborough.
The Rev. Mr. Henry Moſſenger, *of* Wrentham.
Timothy Minot, *of* Concord, *M. A.*
Mr. Edward Moberly.
Mr. Thomas Moffatt, *Merchant.*
Mr. Samuel Morris, jun. *of* Woodſtock.
The Rev. Mr. Joſeph Morſe, *of* Stoughton.

N.

Iſrael Nichols *jun. M. A.*
Dr. John Nicoll, *of* New-York.

O.

The Rev Mr. John Owen, *of* Groton.

P.

The Rev. Mr. Ebenezer Parkman, *of* Weſtborough.
The Rev. Mr. Edward Payſon, *of* Rowley.
Mr. Nathanael Pearſe.
Capt. Daniel Pecker.
Mr. James Pecker.
Mr. Edward Pell.
The Rev. Mr. Ebenezer Pemberton, *of* New-York.
Mr. Joſhua Penhallow.

Dr.

Dr. John Perkins, *M.A.*
Dr. John Perkins
Mr. Eleazer Phillips, *of* Charlſtown, *Bookſeller*,
Mr. John Phillips. [*Fourteen* Books.
Mrs. Sarah Phillips *of* Charleſtown.
Mr. Joſeph Pomery.
Mr. John Pratt, *of* Malden.
The Rev. Mr. John Prentice, *of* Lancaſter.
Nathan Prince, *M. A. Fellow of* Harvard-College,
[*Two Book.*
The Rev. Mr. Thomas Prince, *of* Boſton, *Two* Books.
Mr. Benjamin Procter.
Mr. Joſeph Procter, *Two* Books.
Mr. William Pynchon, *of* Springfield, *Seven* Books.

Q.

John Quincy *of* Brantrey, *Eſq.*

R.

Mr. Samuel Rand, *of* Charleſtown.
Mr. William Rand, *Apothecary*, *Seven* Books.
Mr. Jeremiah Richards, *of* Roxbury.
Mr. Paul Rivoire, *Goldſmith.*
Mr. George Robinſon, *Two* Books.
The Rev. Mr. John Robinſon, *of* Duxborough.
Mr. Gamaliel Rogers, *Printer.*
Mr. George Rogers, *Merchant*, *Two* Books.
The Rev. Mr. John Rogers, *of* Ipſwich.
The Rev. Mr. Nathanael Rogers, *of* Ipſwich.
The Rev. Mr. Ebenezer Roſſiter, *of* Stonington.
Daniel Ruſſel *of* Charleſtown, *Eſq. Two* Books.
The Rev. Mr. Jonathan Ruſſel, *of* Barnſtable.

S.

The Hon. Samuel Sewall *Eſq. Two* Books.
Madam Mary Saltonſtal, *Two* Books.
Mr. Jonathan Sewall, *Merchant*, *Two* Books.
The Rev. Mr. Joſeph Sewall, *of* Boſton.
Samuel Sewall *jun. Eſq.*
Mr. Samuel Sewall, *Merchant.*

Stephen

Stephen Sewall, *M. A. Fellow of* Harvard-College.
Mr. John Shaw.
William Smith, *jun. of* Charlſtown, *M. A.*
Mr. Samuel Stacey, *of* Marblehead.
Mr. John Staniford.
David Stearnes, *of* Watertown, *B. A.*
Joſeph Stimpſon, *of* Charleſtown, *M. A.*
Anthony Stoddard *Eſq. Two Books.*
Mr. Joſeph Stone *of* Framingham.
Mr. John Symmes.

T.

Capt. Chriſtopher Taylor.
The Rev. Mr. John Taylor, *of* Milton.
Mr. Gerſhom Tenney.
Oxenbridge Thacher, *M. A.*
The Rev. Mr. Ebenezer Thayer, *of* Roxbury.
Mr. Benjamin Thwing.
Mrs. Lydia Thwing, *of* Cambridge.
Mr. Solomon Townſend.
Mr. Samuel Trott.
The Rev. Mr. John Tufts, *of* Newbury, *Three* Books.
Mr. Andrew Tyler, *Goldſmith.*
Mr. Samuel Tyley, *Public Notary, Two Books.*

V.

Mr. Thomas Verien, *Seven* Books.

W.

The Hon. Iſaac Winſlow *of* Marſhfield, *Eſq. Two*
Mr. Iſaac Walker. [*Books.*
The Rev. Mr. Nehemiah Walter, *of* Roxbury, *Two*
[*Books.*
The Rev. Mr. Robert Ward, *of* Wenham.
Mr. William Warner, *Two* Books.
John Warren, *M. A.*
The Rev. Mr. John Webb, *of* Boſton, *Two Books.*
Mr. Joſeph Webb, *Seven* Books.
Nathan Webb, *M. A.* *The*

The Rev. Mr. Habijah Weld, *of* Attleborough.
Samuel Welles, *M. A.*
The Rev. Mr. William Welſteed, *of* Boſton.
Mr. Nathanael Wheeler.
The Rev. Mr. John White, *of* Gloceſter.
Mr. Samuel White, *Merchant*, *Seven* Books.
Oliver Whiting *of* Billerica, *Eſq.*
Ezra Whitmarſh *jun. of* Weymouth, *M. A.*
Mr. Thomas Wier.
The Rev. Mr. Samuel Wiggleſworth, *of* Ipſwich.
The Rev. Mr. Eleazer Williams, *of* Mansfield.
The Rev. Mr. Eliſha Williams, *Rector of* Yale-College *in* New-Haven.
Mr. Jonathan Williams, *Two* Books.
The Rev. Mr. Nathanael Williams.
The Rev. Mr. William Williams, *of* Weſton.
Mr. Joſeph Winn.
Peleg Wiſwall, *M. A.*
Mr. Ebenezer Witt, *of* Marlborough, *Two* Books.
Mr. Benjamin Woods, *of* Marlborough, *Seven* Books.

Y.

Mr. William Youngs.

THE

Introduction.

IT is agreed by *all*, that *Lives* of eminent Men are very profitable, and that the *Writing* of them is of great Use to the World; especially if their *Examples* have bin very shining, and they have *served* their *Generation according to the Divine Will*; and therefore it is that so many *Ancients* and *Moderns* have endeavoured to transmit thro' Ages down to the latest Posterity the *Lives* & Actions of their vertuous and excellent Friends.

IT has *ever* likewise bin allow'd proper for SONS to communicate to the World Accounts of their good and great PARENTS; to tell what they were, what they have done and suffer'd, how they tho't, and on what Accounts others are, have bin, or may be the better for them: I say, it has bin look'd upon as convenient for *Sons* thus to *honour* their *Parents, who have bin honoured and highly favoured of Heaven*; for were it otherwise, why are there so many Examples in *later*

Times as well as in *former* Generations, of this *filial Piety*? And beſides, whatever ſome may think of their *Partiality* and *Prejudice*, it muſt be acknowleged that they are *moſt capable* of Writing concerning their *Parents*; for they have their *private Memorials*, they have had more *free Intimations* of their *Mind*, and have the moſt *thorow Acquaintance* with the ſecret *Springs* of their *Actions*: On theſe Accounts they are rather more capacitated than others; and therefore I hope to be excus'd, or at leaſt indulged in this Performance by the ingenuous and conſiderate Reader.

ENCOURAGED and animated by the many *Sons of Ingenuity* who have gone before me, and particularly by my own FATHER and GRANDFATHER, who have raiſed *literal Monuments* for their *Parents*; I ſhall now write *the Life of*, I might ſay with Sir HENRY WOTTON, *the* BEST *of Fathers*: I ſhall write it with an inviolable Fidelity and Truth; and I here declare that my Deſign in *this* Book, is chiefly to *glorify* JESUS CHRIST and to *ſerve* HIS *Church*: *Ac ne* Patris mei *Famæ parcerem, ſi ejus Laus cederet in CHRISTI opprobrium & Corruptionem Evangelii & Scandalum Eccleſiæ* *.

* Molinæi *Examen* Amyrald. *adverſ.* Spanhem *l.*2. p.157.

The

THE LIFE OF The Reverend & Learned Dr. *Cotton Mather.*

CHAP. I.

The Subject of the Hiſtory; his Birth, Education, Early Religion, Marriages and Children, with his Methods of Education, and Rules of private Conduct.

SECT. 1. *The Subject of this Hiſtory, with an Account of his Deſcent and Family.*

1. DR. *COTTON MATHER* --- He was born Thurſday *Feb.* 12. 1662,3. at *Boſton* in *New-England.*

I have no great Diſpoſition to enquire into the *remote Antiquities* of his Family; nor indeed is it matter of much Conſequence that in our *Coat of Arms*, we bear *Ermine*, Or, *A Feſs*, Wavy, Azure, three Lions rampant; or, for a Creſt, on a wreath of our Colours a *Lion Sedant*, or ch a Trunk of a Tree *vert*; --- The *Religion* and *Learning* found in the Family was the moſt agreeable Pleaſure to *my Father*, and yields the moſt ſatisfactory Reflection to me.

2. Dr. *INCREASE MATHER* --- whoſe Relation, as *Paſtor* to the *North Church* in *Boſton*, as *Preſident* of *Harvard College*, whoſe *printed*

 Compoſures

Compoſures both *Latin* & *Engliſh*, and whoſe *Agency* in the Courts of three Monarchs for his afflicted Country have rendred him univerſally known ---- was *his Father*.

3. His *Mother* was Maria, the Daughter of the Renowned Mr. John Cotton; who was a Man of very exalted *Piety* and uncommon *Learning*: Out of Reſpect to this excellent Man, He was called Cotton.

Sect. 2. *His Education, his Eagerneſs and Progreſs in Learning; and early Favours confer'd on him.*

1. His Education was at the free School in *Boſton* under the Care, *firſt* of Mr. Benja. Thompſon, a Man of great Learning and Wit, who was well acquainted with *Roman* and *Greek* Writers, and a good Poet; *laſt* under the famous Mr. Ezekiel Cheever, who was a very learned, pious Man, and an excellent School-maſter. Under theſe two Maſters he made a laudable Proficiency.

2. By *twelve* years of Age, he had compoſed many *Latin* Exerciſes, had converſed with Tully, Terence, Ovid and Virgil, had gone thro' his *Greek Teſtament*, and entred upon Isocrates, Homer and his *Hebrew Grammar*; and at that Age was admitted into *College*. The pious Dr. Hoar, who was then Preſident, according to Cuſtom, gave him this *prophetical* Head for his initial Declamation,

Telemacho *veniet, vivat modo, fortior Ætas.*

3. After his entrance into *College*, he made as quick a Diſpatch as before; Maſtering *Hebrew* perfectly; digeſting Alexand. Richardson's Tables, which he tranſcribed; compoſing Syſtems of *Logic* and *Phyſic*, which were afterwards uſed by others; and, in a Word, deſcribing the Circle of all the Academical Studies. Many are the Books which he then read

read with ingenious Remarks, of which he kept an Account in his *Diary*.

4. When he took his firſt Degree, which was at the Age of *Sixteen*, Mr. Oakes the Præſident, in his Oration at the Commencement which I have read, thus expreſſed himſelf concerning this hopeful Youth,

--- *Alter vero* Cottonus Matherus *nuncupatur. Quantum Nomen! Erravi, fateor Auditores; diiſſem etenim, quanta Nomina! Nihil Ego de Reverendo* Patre, *Academiæ Curatore vigilantiſſimo, municipii Academici ſocio primario, dicam; quoniam coram & in Os laudare nolim: ſed ſi Pietatem, Eruditionem, Ingenium elegans, Judicium Solidum, Prudentiam & Gravitatem* Avorum *Reverendiſſimorum* Joannis Cottoni *et* Richardi Matheri, *referat et repreſentet, omne tuliſſe Punctum dici poterit; nec deſpero futurum, ut in hoc Juvene* Cottonus *atq;* Matherus *tam re quam Nomine coaleſcant et reviviſcant.* ---

You will find in the Courſe of this Hiſtory, that this great Mans Sentiments were juſt, and his Expectations anſwered: So that I may now inſert the true Character of him, when he made ſome Figure in the World; which I chuſe to bring in here, becauſe it has ſome Relation to Præſident Oakes's Prophecy.

A Friend thus writes of him;

" For *Grace* and *Art* and an illuſtrious *Fame*,
" Who would not look from ſuch an om'nous Name;
" Where *two great Names* their Sanctuary take,
" And in a *Third* combin'd a *greater* make?

5. When he was half a Year ſhort of *Nineteen*, he proceeded *Maſter of Arts*, and received his Degree at the Hand of his Father who was then Præſident. The Theſis which he then maintained was, *Pſiuſta Hebraica ſunt Originis Divinæ*: But he afterwards found Cauſe to change his Mind, and held the contrary Opi-

nion to the laſt. He tho't, with the great PRIDEAUX and ſome others, that the *Points* were an Invention of the *Maſorites*; and, becauſe he could read and perfectly underſtand *Hebrew* without them; he imagined there was no need of them, unleſs for the Ignorant, as the *Jews* without Queſtion were, after the *Babyloniſh Captivity*, when the *Points* were contrived for their Inſtruction.

6. HE might well make a conſiderable Progreſs in Learning, being in his earlieſt Years pretty *healthy*, having withal a *great Capacity for Learning*, and being bleſſed with that firſt ſtep to Knowledge, a modeſt *Inquiſitiveneſs*.

7. AND, as it is obſerved there are *very* few who prove *great Men* unleſs they begin betimes, he was very deſirous of following SENECA's Advice, that is, *to haſten and learn betimes, leſt when old, he ſhould be obliged to it* †: And indeed he betimes laid up a good Stock of Knowledge; like *the buſy Ant that adds to its heap, not ignorant or unaware of the future* ||.

8. AND, if what ſome great Men have hinted be true *Nemo Vir magnus ſine Afflatu* *, while he was yet young he bid fair to be *great*; for he *believed* he ſhould be ſo; he *expected* it; and therefore (*multa tulit fecitq*; &c.) he *bore and did many things* and diſregarded all the Difficulties that would encompaſs him.

SECT. 3. *His Early Religion.*

1. IT is an excellent Maxim, That *the beſt Gifts are vain unleſs Piety adorn them*: And of this Mind was he, of whom I am writing, from his very Childhood.

† *Perge & propera ne tibi accidat, ut Senex diſcas.* Sen. *Epiſt.* 77. || Horat. *lib. Epod. Carmen Seculare.*
* Cic. *de Nat. Deorum.* l. 2.

AND,

And, altho' his Deſire of Learning was very great and ſtrong, and his Attainments were truly conſiderable, he was not more noted for theſe *Gifts* than for his early *Piety* and Religion.

From his earlieſt Days there were ſeveral *good things found* in him. When he began to ſpeak almoſt, he began to *pray*, and practiſed this Duty conſtantly while he was a School-Boy; and, altho' he uſed no *Forms* in Secret, he compoſed ſome for his School-Fellows & obliged them to pray. Before he could write notes of Sermons *in public* Aſſemblies, he commonly wrote what he remembred when he came home. ---- He read the *Scriptures* with ſo much *Ardor* and Aſſiduity, that *fifteen Chapters* a Day divided into three Exerciſes, and nothing leſs, would ſuffice him. --- He would moreover reprove his Play-mates for their wicked Words and Practices.

2. As he grew Elder, he joined himſelf to a *Society of Young Men* that met on the *Sabbath Evening* for Religious Ends and Purpoſes; and unto theſe Meetings he aſcribed his *firſt* Riſe and Improvement in the Art of *Speaking*, of *Praying*, &c.

3. By Reaſon of ſome Miſcarriages into which he was ſurprizingly bro't, he was very Young put upon enquiring into his Eſtate; whether he were not an *Hypocrite*, if not a *Caſt-away*? He found very frequent Returns of *Doubts* and *Fears*; and therefore reſolutely and frequently renewed his *Cloſure with* Jesus Christ, as his *only Relief* againſt them. During *this* time, when he was languiſhing under the Senſe of his Vileneſs, and thinking with himſelf, *Will the* Lord *accept of one that has done and bin as I have?* I ſay during this time, he tho't it proper to open his Boſom to his Father: Upon ſo doing his Father told him, *There was no Sinner repenting and returning but* Christ *will accept of him*: *For* (ſaid he) *obſerve it even among Men; where is a vile Sinner; a good Man behol's and abhors him*: *Yet if* this *Man ever*

becomes a new Creature, the ſame good Perſon, notwithſtanding his former Vileneſs, will embrace him and take him to his Boſom; and this (continued he) *is an Emblem and Effect of the Spirit of* JESUS. ---- Wonderful was the Quickning theſe Words gave him: They influenced his Addreſſes to Heaven, in which he then had ſweet and ſtrong Intimations of the *Divine Favour.*

4. WHEN he was *fifteen*, he was much affected by reading Dr. HALL's Treatiſe of *Meditation*, with his Propoſals of proceeding *Methodically* in this *great Duty of Chriſtianity.* Upon this, He read ſeveral *other* Books upon *that* Subject, and made many Eſſays at a *Logical* and regular Method for daily Meditation, and proceeded ſo far that he wrote a Diſcourſe upon that Subject, which at this tender Age found a good Conſideration among ſeveral ingenious Friends. The Reſult of all was, that he finally pitched upon *this Method.* The Meditation conſiſted of two Parts: In the *firſt*, He proceeded more *doctrinally*, to *inſtruct* himſelf either with anſwering a *Queſtion*, or with explaining a *Scripture*, or with conſidering the *Cauſes*, *the Effects*, *the Adjuncts*, *the Oppoſites* and *Reſemblances* of the Thing that was his *Theme.* --- In the *ſecond* Part, he proceeded more *practically* to affect himſelf in three Steps; *firſt*, an *Examination* of himſelf; *next*, an *Expoſtulation* with himſelf; and *laſt*, a *Reſolution* in the Strength of Grace offered in the new Covenant. This happy way of *preaching with and unto himſelf* he was acquainted with betimes.

5. AND before this, even at *fourteen* Years of Age, he began to keep *Days of Faſting and Prayer* alone in his ſtudy; and in thoſe Duties he made at firſt SCUDDER's *Chriſtian's Daily Walk* his Directory;--- But of his *Faſts* (together with his *Thanksgiving*) and his Devotions & Methods in them, I treat largely in Chap. 6. whither I refer my Reader.

6. HAVING

6. Having past his first *Sixteen* Years, he was tho't of Age eno' to join to a *particular Church*: He did so then accordingly, and renewed his *Baptismal Vows* and Covenant. By approaching to the Lord's *Table*, he tho't himself obliged to be very particular in *Self Examination*. I will here transcribe one Instance of his *Self-Examination*, which he wrote when short of *Seventeen*.

"Setting my self upon the Work of *Self-Examination*, I find;

"1. Concerning my *Faith*.

"I am convinced of the utter Insufficiency in my "own *Righteousness* to procure my *Salvation*. I see "my own *Righteousness* to be *nothing* in point of "Acceptance with God. I see a woful *Hypocrisy* "has acted me, *Sluggishness* and *Selfishness* hath at- "tended me, in the very best of all my Services.

"I perceive now no other way for my *Salvation*, "but only by the Lord Jesus Christ; *Refuge* fails "elsewhere on every Hand.

"I behold a *Fulness* & a *Beauty* in JesusChrist; "He is worth loving, worth prizing, worth *follow- ing*.

"Such is my Desire to obtain an Interest in Him, "and make Him the only Portion and Support of my "Soul, that it is one of my greatest Griefs, to find "my Heart so dull in going forth after Him.

"2. Concerning my *Repentance*.

"I abhor *Sin*, because it is abhorred by God and "contrary to Him.

"Sin is my *heavy Burden*: *Death* it self would "be welcome to me to free me from such a *Burden*.

"I am *heartily troubled* for the Sin in my *Heart*, "and that fountain of Corruption, *the Plague of my "Heart* afflicts me.

"3. Concerning my *Love*.

"I long to see and know the *Favour of GOD* "unto me; the sight of *That* would make all my "Afflictions light.

"I desire to be as active as may be in promoting "the *Honour* of God; and I seldom come into any

"Company,

" Company, without contriving, Whether I may not " act or ſpeak ſomething for That in it, before I " leave it.

" I am ſorry, that I *love* GOD no more.

" The Saints, that have the Image of GOD, are " thoſe whom I value moſt.

" A Mean Perſon with *Grace* is more amiable to " me than another who is otherwiſe never ſo well " qualified, but *Graceleſs*" ---- There are ſome other of his *Examinations*, when in *Younger* Years and in *advanced*, which you will find in the 6th Chapter of this Book: I brought this one in here, as a ſpecimen of his early Senſe of Religion.

7. ANOTHER Thing, in which he demonſtrated his *early Piety*, was his inceſſant *Aſpirations* after Uſefulneſs. He was always of MELANCTHON's Mind, who ſaid, *Let who will abound and encreaſe in Riches, they may for all me; I look upon my Works as my Treaſure* †: He therefore ſought *all* Occaſions for *doing Good.*

THE Maxim he went upon was this, that *a* Power *and* Opportunity *to do Good not only gives a* Right *to the Doing of it, but alſo makes the Doing of it a* Duty: A Maxim truly noble and divine both *in it ſelf*, and in its *Effects*! And it is built upon thoſe Words of our bleſſed Apoſtle, *As we have Opportunity, let us do Good unto all Men* *.

HAVING a Principle of *Good-Will* to Man deeply rooted in his Soul, he was *very ſoon* and very ſtrongly deſirous that it might grow and flouriſh, and that others might be the better for it.

HE firſt ſet himſelf to contrive what Good he might be able to do in his *Father's Family*, by inſtructing his Brethren and Siſters, and by exhorting the Servants.

HE anon proceeded to impoſe it as a Rule upon himſelf, never to come into any Company where it

† *In Operibus ſit Abundantia mea; Divitiis per me licet abundet quiſquis voluerit.* * Gal. VI. 10.

might

might be proper for him to *diſcourſe*, but he would, if poſſible, ſo order it that *it* might be ſerviceable to the Company; and, he ſaw the Fulfilment of that Promiſe, *To him that has ſhall be given*: For, upon his faithful Improvement of his Talents, He found his Lord and Maſter went on and multiplied his *Opportunities*, untill he came to ſerve whole *Churches, Towns and Countries*.

From his own happy *Experience* therefore, when he was advanced in Age, he would often adviſe *Young Men*, to contrive and ſtudy as early as poſſible *to do Good*, to love it and to account it a noble Thing. While *We* and our *Opportunities* are but *ſmall*, he would have us *invent* as many ways as we can to be ſerviceable: He would not have us impertinent, immodeſt or oſtentatious in our Eſſays; but would have us with humility, and yet with Readineſs, *begin betimes* with our *ſmall Stock*, and expect that, before we have done, God will do *great things* for us as well as by us. I have made ſome Digreſſion; but the *Uſefulneſs* of it will make Amends for it. I ſhall have Occaſion hereafter more particularly to mention his *great Uſefulneſs* and extenſive Labors.

8. He very young tho't it his Duty to give unto *the LORD of all*, ſome *part* of the ſmall ſubſtance which was afforded him. Even from 14 he devoted a *Tenth* to our *Melchizedek*; and from his Childhood was very good, manly and generous.

I will mention but *two Inſtances* here of his good Spirit and *Charity*; (having Occaſion e're long to give you ſome *more*) you will take them in his own Words;

"It may not be amiſs now and then to mention a "*Remarkable Providence*, and make ſome Remarks "on the *retaliating Diſpenſations* of Heaven towards "me. One thing, that I will obſerve, is what I met "with in the *twenty firſt* Year of my Life. I can tell "that the Lord has moſt notably, in many Inſtances

"retaliated

" retaliated my Dutifulneſs unto my *Father*. Some " of the Inſtances which I have taken Notice of may " ſeem trivial, but yet the *Retaliation* I ſaw in 'em " gave them a *Reliſh*.

" As now, I was Owner of a *Watch*, which I was " fond of for the Variety of *Motions* in it. I ſaw my " Father took a Fancy to *it*, and I made a Preſent of " it unto him, with ſome Tho'ts that as it was but a " peice of due Gratitude unto ſuch a Parent, ſo I " ſhould not go without a Recompence. Quickly " after this there came to me a Gentlewoman, from " whom I had no Reaſon to expect ſo much as a " Viſit: But in her Viſit, ſhe, to my Surprize pray'd " me to accept, as a Preſent from Her, a *Watch*, " which was indeed preferible to that, with which I " had parted. I reſolved hereupon to ſtir up *Duti-* " *fulneſs unto Parents* in my ſelf and others more " than ever.

" At another Time; I bought a *Spaniſh Indian* " Servant, and beſtowed him upon my Father. Some " Years after this a Knight, whom I had laid under " many Obligations, beſtowed a *Spaniſh Indian* Ser- " vant upon *me*. Many more ſuch Things I might " mention; but I give theſe for a *Taſte*.

SECT. 4. *His Marriages and Children, with his Methods of Educating them.*

1. BECAUSE I chuſe to finiſh what I have to write concerning him (*inter privatos Parietes*) in his *private Capacity*, I encline now to bring in *this Section*, and a following one.

2. MR. MATHER tho't it adviſeable in his 24th Year to *Marry*. He *firſt* looked up to *Heaven* for Direction, and heard the *Counſel* of his Friends ---- The Perſon he firſt pitch'd upon was Mrs. ABIGAIL, the Daughter of the Honourable Col. PHILLIPS of *Charleſtown*, to whom he was married. She was a comely ingenious Woman and an agreable Conſort. She died in the Year 1702.

3. Upon

3. Upon her Death his Family was in great Darkneſs & Diſorder; which made him continually look to Him *from whom deſcends every good Gift*, to *heal the Breach* God had made on his Family. His Petitions were *abundantly* granted. God ſhowed him a Gentlewoman a near Neighbour; whoſe Character I ſhall give as I have it from thoſe who intimately knew her: --- She was one, of finiſhed *Piety* and *Probity*, and of an unſpotted *Reputation*; one of *good ſenſe*, and bleſs'd with a compleat *Diſcretion* in ordering an Houſehold; one of ſingular *good-Humour* and incomparable Sweetneſs of Temper; one, with a very handſome engaging *Countenance*; and one *honourably deſcended* & related; 'Twas Mrs. Elizabeth Hubbard; who was the Daughter of Dr. John Clark. She had been a Widow *four Years*, when Dr. Mather married her, which was *Aug.* 18. 1703. He rejoiced in her as *having great ſpoil*, and in finding her *found great Favour of the LORD*. They lived together in perfect Concent and Harmony *ten* Years: She died *Nov.* 8. 1713. with *Willingneſs*; the *Fear* of Death was extinguiſhed in her; She committed her ſelf into the Hands of her Saviour, and in the ſame gracious Hands She left her Children ---She was much *beloved* and greatly *lamented*.

4. In his *fifty third* Year, July 5. 1715. he was married to his *third* Wife. She is the Daughter of the renowned and very learned Mr. Samuel Lee: She was the Widow of Mr. George, a worthy Merchant, when Dr. Mather pay'd his Reſpects unto her in order to be Marry'd. She is a Lady of many and great Accompliſhments, and is the *Doctor's* diſconſolate Widow.

5. By this laſt Gentlewoman, he had *no* Iſſue: by the *two former* Wives he had *fifteen*, only two of which are living; *one* a *Daughter* by the *firſt* Wife; the *other*, a Son by the *ſecond*; he is the Writer.

By his *firſt* Wife he had *nine* Children, of which but *four* arrived to Man's or Womans Eſtate. --- The *firſt*

first was named KATHARIN; a young Woman of good *Wit*, who underſtood *Latin* and read *Hebrew* fluently. She died of a *Conſumption*. *Nuptiarum expers & adhuc protervo --- Cruda Marito.*

THE *next* was ABIGAIL: She was of a very amiable *Countenance* and loving *Diſpoſition*. She was Married and had *four* Children, *two* of which are living: She died with Compoſure and Joy, in *Child-Birth*.

THE *third* was INCREASE; a young Man *well beloved* by all who knew him, for his *Superiour good Nature* and *Manners*, his *elegant Wit* and *ready Expreſſions*. He went to Sea, and in his Paſſage from *Barbados* to *Newfoundland*, was loſt in the *Atlantic*.

BY his *ſecond* Wife, *two* Children only liv'd to grow up, out of *ſix*.

HIS dear Daughter ELIZABETH was *one*, who was *married*, and in *two* Years after died. She very much reſembled her Mother in her *various Vertues*.

6. I muſt here mention it for the *Glory of GOD*, as well as the *Honour of his Servant*, that altho' He met with ſo *many* Bereavements in his Family, (as well as Sorrows on other Accounts) yet He never *fainted in the Day of Adverſity*: He tho't his *Sorrows* ſhould rather *animate*, than *hinder*, his numerous *Eſſays to do Good*: And therefore when *the Deſires of his Eyes* were *taken away*, and when He was *deprived* of his *Children*, *none of theſe Things mov'd* him ſo far as to hinder him from his Duty. No! He ever *preach'd* after their Deaths, every one of their Deaths, and *printed the Sermons*, that ſo *others* might be the better for *his* Griefs.---- And indeed He always counted, it was in *very Faithfulneſs that He was afflicted*; for under *every* Calamity, He conſidered how his CHRIST might be glorified both by his *Example* and by uſeful *Writings*; and, in ſhort, under the repeated *Rains of Adverſity*, He grew more and more *fruitful in every good Work*.

I

7. I will conclude Sect. 4. with reciting ſome *ſpecial Rules*, which He obſerved in the *Education of his Children.*

1. He pour'd out continual *Prayers* to the *GOD of all Grace* for *them*, That He would be a *Father* to them, beſtow His *Son* & *Grace* upon them, *guide them* by his *Counſel* and bring them *to Glory*. And in this Action, He mention'd them *diſtinctly*, every one by *Name*, to the LORD.

2. He began betimes to entertain them with delightful *Stories*, eſpecially *Scriptural* ones: And he would ever conclude with ſome *Leſſon of Piety*; bidding them to learn that *Leſſon* from the *Story*.

And thus every Day at the *Table*, He uſed himſelf to tell ſome entertaining *Tale* before he roſe; and endeavor to make it uſeful to the *Olive-Plants about the Table.*

3. When his Children accidentally at any Time came in his way, it was his Cuſtom to let fall ſome *Sentence* or other, that might be monitory or profitable to them.

This Matter occaſioned Labor, Study and Contrivance.

4. He betimes try'd to engage his Children in Exerciſes of *Piety*; and eſpecially *ſecret Prayer*: For which he gave them very plain and brief Directions, and would ſuggeſt unto them the *Petitions* which he would have them make before the LORD, and which he would therefore explain to their Apprehenſion and Capacity. And he would often call upon Them, *Child, Don't you forget every Day to go alone and pray as I have directed you.*

5. He betimes endeavored to form in his Children a Temper of *Benignity*. He would put them upon doing *Services* & *Kindneſſes* for one another, and for other Children. He would *applaud* them when he ſaw them delight in it. He would *upbraid* all Averſion

ſion to it. He would Caution them exquiſitely againſt all *Revenges of Injuries*, and would inſtruct them to return *good* Offices for *Evil* ones. He would ſhow them, how they would by this *Goodneſs* become like the Good GOD and the bleſſed JESUS. He would let them diſcern he was not ſatisfied, except when they had a *Sweetneſs of Temper* ſhining in them.

6. As ſoon as poſſible, he would make the Children learn to *Write*: And when they had the Uſe of the Pen, he would employ them in Writing out the moſt inſtructive and profitable Things he could invent for them. In this way he propoſed to fill their Minds with *excellent Things*, which he hop'd would make a deep Impreſſion upon their Minds.

7. He inceſſantly endeavoured, that his Children might betimes be acted by Principles of *Reaſon* and *Honour*.

He would firſt beget in them an high Opinion of their *Father's Love* to them, and of *his* being beſt *able to judge*, what ſhall be good for them.

Then he would make them ſenſible, it was Folly for them to pretend to any *Wit* or *Will* of their own: They muſt reſign all to *Him*, who would be ſure to do what is *beſt*; *his Word* muſt be *their Law*.

He would cauſe them to underſtand, that it is an *hurtful* and *ſhameful* Thing *to do amiſs*. He would aggravate this on all Occaſions; and let them ſee how *amiable* they will render themſelves by *well-doing*.

The *firſt Chaſtiſement* which he would inflict for any ordinary Fault, was *to let the Child ſee and hear him in an Aſtoniſhment*, and hardly able to believe that the Child could do ſo *baſe* a Thing; but believing that they would never do it again.

He would never come to give a Child a *Blow*, except in caſe of *Obſtinacy*, or ſomething that is very *criminal*.

To be *chaſed for a while out of his Preſence*, he would make to be look'd upon as the ſoreſt Puniſhment in his Family.

He

He would with all poſſible Inſinuations come upon them to gain this Point, That *to learn all great Things, was the nobleſt Thing in the World.* He was not fond of propoſing *Play* to them as a *Reward* of any diligent Application, to learn what is good; leſt they ſhould think *Diverſion* to be a better and nobler thing than *Diligence.* He would have them to propound and expect at this rate, *I have done well, and now I will go to my Father, who will teach me ſome thing curious for it.* He would have his Children account it a *Privilege* to be *taught*; and would ſometimes manage the matter ſo, that *Refuſing to teach* them ſomething ſhould be looked upon as a *Puniſhment.* The Strain of his *Threatnings* therefore was; *You ſhall not be allowed to read, or to write, or to learn ſuch a thing, if you do not as I have bidden you.*

The *Slaviſh* way of *Education*, carried on with *Raving* & *Kicking* & *Scourging* (in *Schools* as well as *Families*) he looked upon as a dreadful Judgment of God on the World; he tho't the *Practice* abominable, and expreſs'd a mortal Averſion to *it.*

8. Tho' he found a vaſt, a wonderful Advantage in having his Children ſtrongly byaſſed by the Principles of *Reaſon* & *Honour*; (which he obſerved that Children will feel and underſtand ſooner than is commonly tho't for;) yet he would not neglect any Means and Endeavours to have *higher Principles* infuſed into them.

He would therefore betimes *awe* them with the ſenſe of the *Eye of GOD* upon them in the *Ways* which they *take.*

He would ſhow them how they muſt *love our Lord* Jesus Christ; and how they muſt *demonſtrate* it, by doing what their Parents require of them.

He would often tell them of the *good Angels*, who love them, help them, guard them from Evil and do many good Offices for them; who likewiſe take a very diligent Notice of them, and ought not in any meaſure to be diſobliged.

He would not ſay much to them of the *evil Angels*; becauſe he would not have them entertain any frightful Fancies about the Apparitions of *Devils*: But yet, he would briefly let them know, that there are *Devils*, who tempt them to Wickedneſs, who are glad when they do wickedly, and who may get leave of God to kill them for it.

HEAVEN and *Hell* he ſet before them clearly and faithfully, as the Conſequences of their good or bad Behaviour here.

9. When the *Children* were *capable* of it, he would take them *alone* one by one; and after many affectionate, loving, ſtrong *Charges* unto them, to fear GOD, to ſerve CHRIST and ſhun *Sin*; he would *pray with them* in his Study, and make them the Witneſſes of the Agonies and Strong Cries, with which he, on their behalf, addreſſed the Throne of Grace.

10. He found much Benefit, by a particular Method as of *Catechiſing* the Children, ſo of carrying on the *Repetition* of the public Sermons unto them.

The Anſwers of the *Cathechiſm* he would explain, with Abundance of brief *Queſtions* which make them to take in the whole meaning; and he found by this Way that they did ſo.

And when the *Sermons* were to be *repeated*, he choſe to put every *Truth* into a *Queſtion*, to be Anſwered with *Yes* or *No*. In this way he would awaken the *Attention* as well as enlighten the *Underſtanding* of his Children. And in this way he would take the Opportunity to ask, *Do you deſire ſuch or ſuch a Grace of God?* And the like: And in this way, he had Opportunity to *demand*, and perhaps to *obtain* their *early* and frequent (and why not *ſincere?*) *Conſent* unto the glorious Articles of the *New-Covenant*. He tho't the *Spirit of Grace* might fall upon them in this Action, and they might be ſeiz'd by Him and held as His Temples thro' Eternal Ages. Bleſſed be God it was ſo with ſeveral of them.

Thus

Thus I have recited the *uſual Methods*, which Mr. Mather obſerved in bringing up his Children: There are ſeveral other Things which were very praiſe worthy in his Carriage towards Them, but not of that Conſequence with *thoſe* I have written; and therefore I ſhall omit them.

Sect. 5. *Miſcellaneous Heads of private Conduct.*

1. It is a ſaying of Gerson's, *Qui bene vivit ſemper orat*, He that lives well, *prays without Ceaſing*. Mr. Mather was one of thoſe *good Livers*. He prayed always, at leaſt, *Six times a Day* every Day.

2. He was a Gentleman of uncommon *Diſpatch* and Activity, and yet was ever upon *good Devices*; ſo that, tho' he was *conſtantly* doing Service, he was *ever* enquiring * *How he might do more Good?*

Upon David's *Arm* being *able to break a Bow of Steel*, Austin's Gloſs is, that *his Intention of good Works was indefatigable* †. Altho' the *literal* was not; the *Gloſs* was, fulfilled or found in Mr. Mather.

3. His *Converſation* he endeavour'd to render extremely entertaining, and it was ſo; for he produced ſuch a variety of uſeful Diſcourſe as made him welcome wherever there was any Reliſh for *Learning*, *Politeneſs* and *Ingenuity*. He had the *Je ne ſcay qui* of *Converſation* in Perfection. As for his *Friends* when in Company with him, when his *Speech dropped upon them, after* his *Words, they ſpake not again; they waited for* him, *as for the Rain, and they opened their Mouth wide as for the latter Rain*: *If* he *laughed on them, they believed it not.* --- And as for his *Enemies*,--- even they confeſs'd his Excellent and

* *Nil credens actum dum quid ſupereſſet agendum.*

† *Intentio bonorum Operum in ea erat indefatigabilis.*

profitably pleasing Converſation, and in Society with him they were filled with *ſilent Wonder*. *Happy the Converſation*, and happy the ſharers in it ‖ !

I ſhall here give you the *Rules* he obſerved in *Converſing* : They may be ranked under three Heads.

Firſt, He would not affect *Loquacity* in his Diſcourſes, but, on the contrary, much *Deliberation*. The *Gravity* and *Diſcretion*, accompanying ſuch a Caution, he beheld as of greater Conſequence to one in all Companies, than the Reputation of *Wit*, which by a greater *Volubility* of Tongue might eaſily be acquired : And beſides he remembred *in many Words there wants not Sin*.

Secondly, He would ſtudiouſly decline to utter any thing, that he foreſaw might be *uſeleſs* ; and much more, every Thing that might be *hurtful* and *ſinful* to be uttered. It was his Ambition every where to ſpeak *uſefully*, and ſay only thoſe Things that one or other might be the *wiſer* or *better* for.

Thirdly, He would, with all the nice *Contrivance* imaginable, improve Opportunities to ſay ſomething or other, that might particularly ſet off *ſome Glories* of his Lord : He would every where contrive, if it were poſſible, to let fall ſome Sentence or other, by which high Tho'ts of Christ might be raiſed in thoſe that heard Him.

4. Thinking his *Charitable Diſburſements* may moſt ſuitably be reſerved for the next Chapter ; I ſhall only here give you his *private Sentiments of Charitableneſs* in his own Words ;

" I am not unable with a little Study to write in " *ſeven Languages* : I feaſt my ſelf with the Sweets

‖ *Felix Converſatio, in qua Inimici nullam reperiant occaſionem, niſi forte in legitimis DEI.* Hieronym.

" of

" of all the *Sciences* which the more polite Part of " Mankind ordinarily pretend unto. I am entertained " with all kinds of *Hiſtories* ancient and modern. " I am no ſtranger to the Curioſities, which by all " ſorts of Learning are brought unto the curious. " Theſe *Intellectual* Pleaſures are far beyond any " *Senſual* ones.---- Nevertheleſs, all this affords me " not ſo much Delight as it does, to relieve the Diſ- " treſſes of any one poor mean miſerable Neighbour; " and much more, to do any extenſive Service for " the Redreſs of thoſe Epidemical Miſeries under which " Mankind in general is languiſhing, and to advance " the Kingdom of God in the World.---- His pri- vate Conduct was conſonant with his Sentiments.

5. It was his watchful Deſire and Study, never to maintain a *perſonal Quarrel* with any Man breathing; but rather deny himſelf of his Humor, his Eſteem, ---- or any Thing in the World. His Reaſon was, becauſe no Man can manage a *perſonal Quarrel* without loſing abundance of precious *Time*, which may be laid out infinitely better in the Service of Christ and his Church; beſides a deal of inevitable *Sin*, which will inſinuate it ſelf into every *perſonal Quarrel*, by which one's Internal Peace is broken. And further, ſince we have but a *ſhort Time* to live in the World, He tho't it fooliſh to throw away any of it in Squabbles.

6. Considering that for Men, even *good Men* to *ſpeak Evil* one of another, is a very evil Thing---- He tho't it would be a conſiderable Service to ſeek the Suppreſſion of that Vice or any Vergencies to it in himſelf. Wherefore, after Flights to his Jesus for Strength to *Will* and *Perform*, he made theſe Reſolutions.

That he would never ſpeak *falſely* of any Man; and that if he ſpake *Evil* of any Man, it ſhould be under theſe Limitations and Regulations.

First, That He would keep a *Charity* for the Perſon of whom he ſpoke, wiſhing moſt heartily that *all Good* might be ſpoken of him; and he would from *Charity* ſpeak *to* thoſe when with them; ---- always thinking, *Whether what* he *ſaid might be for the Benefit of the Hearers?*

Secondly, If He *ſpoke* what was *Evil* of any Perſon, he would carefully watch over his Heart, that he did not utter it *with Delight*: He would manage it with Brevity and Averſion, as a very ungrateful Subject.

Thirdly, When he muſt, or was obliged to *ſpeak* what is *Evil* of any Man, if he knew of any *Good* that could be ſpoken of him, he would beſure to balance the *Evil* with the mention of the *Good*.

Fourthly, Before he would *ſpeak Evil* of a Man, he would conſider whether he ſhould not firſt *ſpeak* to him; and, be it how it will, he would ordinarily *ſpeak* nothing, but what he ſhould chearfully and contentedly ſay in the Hearing of the Man of whom he is talking.

And,

Fifthly, He would aggravate nothing; and when he *ſpoke* of an *Evil* would not make it worſe than it was.

These Rules he conſcientiouſly obſerved.---Would to God, others were ſo careful as to take a due Notice of them!

7. Because he did not love to be diſturbed with *tedious & impertinent Viſiters*, and becauſe his *Friends* (*Amici Temporis Fures*) might ſometimes *unſeaſonably* interrupt him, he wrote over his *Study Door* in Capitals, Be Short. And yet, let him be ever ſo buſy when a Friend came to ſee him, he threw all by, He was *perfectly eaſy*, with pleaſure communicated the Obſervations he had lately met with, and was ſo very obliging that, altho' his Friends knew his hurry and great Buſineſs, they knew not how to leave Him.

8. He

8. He would rarely ſee a torn Leaf of a *Bible* in the Street, but would take it up with ſome particular Mark of Reſpect; not knowing but he might find ſome *ſpecial Admonition.* This he found a very *profitable Practice.*

9. When he *rode* abroad, He would moſt commonly take ſome young Gentleman with him, with whom he us'd to *pray* in private at their Lodging in Inns and Gentlemen's Houſes, and unto whom he would endeavour in all poſſible ways to recommend *Religion* with the ſweet and eaſy, but ſtrong Charms of it.

10. When he went into any conſiderable Towns, he would for the moſt part beg *Play-Days* for the Boys; and, as a Condition for their being excuſed from School, he would enjoyn ſome *Religious Task* upon them.

11. If he heard that any Perſon had done him *wrong* in Word or Deed, he would ſeldom let him know that he had any Knowlege of it. The beſt Way he tho't was to *forgive* the wrong and bury it in *Silence.* For beſides the Conſideration due to the *internal* Advantage reaped by ſuch Chriſtianity, there is *this* to be conſidered; Such is the *Malignity* in the moſt of Men, that they will *hate* you only becauſe they know they have *wronged* you. They will, as far as they can, *juſtify* the wrong they have done you; and becauſe they imagine you owe them a like *wrong*, they will bear a confirmed *Spite* to you. But he found the beſt way was *Patience & Silence*; the Conſequence of which has been, thoſe who *wronged* him became his *beſt Friends* afterwards.

12. I was going to relate ſome other *Rules of Practice*, of *Prudence*, and alſo to tell the Methods which he kept to, to *preſerve* Health. But I remember he has deſcribed his Practice in thoſe *Rules* and *Methods* which he has mentioned at the End of his Manuductio ad Miniſterium, to which I refer you.

15. I will conclude this Section and Chapter with an Account of *two* Books in which he was writing conſtantly.

THE firſt was his *Quotidiana* (as he call'd it) or *Common-Place Book*; in which he wrote along the remarkable Paſſages in any Author as he read him; but for fear he ſhould be at a loſs in finding any Paſſage, entred as he found it, he therefore number'd every Quotation, and at the End of his Book had an *Index* of *Names*, *Things*, &c. ſo that he could preſently have Recourſe to the Sentences he wanted.

THE *other* Book was his *Diary*; in which he kept an Account of the moſt conſiderable Articles in which he had *done* his Duty, as well as thoſe in which He had been *deficient*.

THERE was a German one SEBASTIAN HEINRIC, who, not many Years ago, publiſhed for the Courſe of one Year whatever he *did*, *read* or *ſaw* for that Year.

MR. MATHER's *Diary* was not ſuch a *Medley*: No! There was none but *important* Matters entred into it. I will only take Notice of what I have collected in obſerving *one Day*, and *one Year* of it.

I find in one of his Diaries an Account of the Tranſactions of *one Day* as follows. 'This Day I per-'formed the Duties of my *general Calling*, *inſtructed* 'the Scholars under my Charge, underwent the Di-'verſion of *Meals* and *Company*, with whom I was a 'conſiderable while; I *made* a long Sermon and '*preached* it; I ſpent more than a little Time at 'the *private Meeting*, where I preached, and read 'over KNOX's *Hiſtorical Relation of the Iſland of* 'Ceylon.

IN the Obſervation of one whole Year of his Diary I took Notice of it,---

THAT he had preached above *ſeventy two publick* Sermons, and many *private* ones; perhaps near *half* as many.

THAT

That not *one Day* paſſed without ſome Contrivance *to do Good* invented and regiſtred; beſides, I ſuppoſe, many *never* entred his Memorials.

That no *one Day* had paſſed without being able to ſay at Night, that *ſome* of his *Revenues*, tho' *ſmall*, had been dealt out to pious Uſes.

That he had *prepared* and *publiſhed* about fourteen Books.

That he had kept *ſixty Faſts* and *twenty two* Vigils.

A vaſt Variety of other Things I find recorded, which I ſhall omit: I bring this only as a Specimen of his *Diary*, how it was repleniſhed and what Pains he took not to ſpend his Life in vain.

But notwithſtanding He took ſuch Care of ſpending his Time; yet, I often in his Books find him complaining of his *Deficiencies*, &c. His firſt Years, He calls, *Time ſo miſpent as to render it unworthy to be called a* Life, after he was grown in Years, he choſe rather to ſay, ſuch a *Year of his Age* than his Life: On one of his Books I read, ſuch a *Year of a forfeited Life*; on another Year, of "*my ſinning againſt my precious* Redeemer": On another, "*Alas of my Unfruitfulneſs*"! On a fourth, "*A Year ſweel'd away in Sin and Sloth*". So that it might be ſaid of Him, as was ſaid of one that was very *exact in his Walk*, that his Life was *perpetua Cenſura*, a continual Cenſure of himſelf.

Altho' he thus complains of himſelf; it would be happy for the *greateſt Part* of the World, if they could give *ſo good* an Account of their Time and their Talents. *Bleſſed is* ſuch a *wiſe and faithful Servant, who when his* Lord *cometh, is found ſo doing.*

I might under this Chapter have given you a large Account of his *Faſts*, &c. (which belong to his private Character and Conduct) but I had rather reſerve them, until the 6th Chapter obliges me to produce them.

Chap.

CHAP. II.

His public Appearances and ſignal Services; in the Miniſtry, and in Concerns abſtracted from it.

SECT. I. *His Miniſtry, Preparation for it, Hindrances of it, Introduction into it, and Methods in it,* &c.

1. THERE was one Thing, which, from his Cradle, ſeem'd to have a dark and ſad Aſpect upon his Uſefulneſs, and that was an *uncommon Impediment in his Speech.* Several great Men were *Stammerers* before him, as a MOSES, a PAUL, a VIRGIL, and a BOYLE; and perhaps ſuch great and good *Companions in Adverſity* might render it leſs tedious and more tolerable.

2. WHILE he was full of Concern for Relief from this troubleſome Infirmity, that good old Schoolmaſter Mr. CORLET gave him a Viſit on purpoſe to adviſe Him; *Sir,* ſaid he, *I ſhould be glad if you would oblige your ſelf to a* dilated Deliberation *in ſpeaking; for as in* Singing *there is no one who* Stammers, *ſo by prolonging your* Pronunciation *you will get an Habit of ſpeaking without Heſitation.*

3. HERE I muſt inform my Reader, that becauſe of his *Stammering,* he had almoſt, for ſome Time, laid aſide the Tho'ts of being a *Miniſter,* and had with great Application ſtudied *Phyſic*: But, upon proſecuting Mr. CORLET's Advice, and having procured with Divine Help an *happy Delivery,* he was perſwaded by his Friends to deſert the Calling of a *Phyſician*; He did ſo: And after having ſtudied *Theology* rationally and without Prejudice, he prepared for *public Appearance*: And becauſe of the Calling he had relinquiſhed, he did in his firſt Sermon conſider our bleſſed SAVIOUR as the glorious *Phyſician of Souls*;

Souls; chuſing thoſe words for his firſt Text in Luke IV. 18. *He hath ſent me to heal the broken-hearted.*

4. Serrarius thought, that none were called *Rabbins*, but ſuch as were advanced in Years and had received Impoſition of Hands and taught ſome Scholars. But altho' he was well read in this Subject, Mr. Basnage ſays, he was miſtaken; for Nachmanides was ſtiled *Rabbi* at *eighteen* Years old, becauſe he diſtinguiſhed himſelf at this green Age, and began to teach.

Mr. Mather deſerved the Title of *Rabbi* at the the *ſame* Age; for he then diſtinguiſhed himſelf and began to teach: For on *Aug.* 22. 1680. He *firſt* preached for his *Grand-father* at *Dorcheſter*, the Sabbath after for his *Father* at *Boſton*, and the Sabbath ſucceeding was in his other Grand-father's Desk at *Boſton*.

5. The North Church at *Boſton* having Time after Time taken notice of his *great Gifts & Abilities*, on *February* 23d. 1680. gave an *unanimous* Invitation to him, to be an *Aſſiſtant* to his Father, and made him encouraging Offers for his Support.

6. After this, they had further Experience of his *Miniſterial Qualifications*, and on Jan. 8. 1682. unanimouſly choſe him for their *Paſtor*, and deſired his *Ordination* as ſuch over them. He for ſome Time *declined* any Compliance with their *repeated Calls*, *partly* becauſe they were not in extreme *Want*, having his *Father* with them, who was hearty & ſtrong; and partly from a *modeſt* Opinion, and low Apprehenſion of himſelf and his Talents. Chrysostom ſays, that when he read that Text, Heb. xiii. 17. *They watch for your Souls, as they that muſt give Account* --- the words cauſed *an Earthquake within him, and produced an holy Trembling in his Soul.* --- The ſame words, with continued Reflections on them, made him *fear and quake exceedingly*, about entring into *ſacred Orders.*

7. Never-

7. NEVERTHELESS, at laſt, he was prevailed with to accept the ſacred *Burden*; (*Onus Angelicis Humeris formidandum!*) and he was ordained *May* 13th 1684; when Mr. ALLEN, Mr. WILLARD and his FATHER *impoſed Hands* on him; with the good Apoſtolical ELIOT, who gave him the *Right Hand of Fellowſhip*.---A truly primitive Ordination! which he never once in his Life ſcrupled the *Validity* of! After a curious Examination of moſt of the *Fathers* in the three firſt *Centuries*, he was verily perſwaded that *every one* of them had been perverted and abuſed by deſigning Men to ſerve their own Ends, eſpecially in the Inſtance of *Ordination*: And yet granting that not one of them had been debauched, and all of them were unanimous for *Epiſcopal* (or *Diocesan*) *Ordination*; I ſay granting this; yet he firmly believed that the *ſcriptural Ordination* (excepting the *extraordinary* Part) were ſuch as *his own*, and ever looked upon the *Choice of the People* as agreable to the Rights of Mankind in general, of a *Church* in particular, conſonant with the ſacred Scriptures, and tho't *no Ordination regular*, unleſs *Election of the People* preceded it. I write not here my own Sentiments (I dare not pretend to write them,) but the *Doctor's*.

8. I ſhall here tranſcribe ſome Paſſages I find in his *Diary*, relating to the *Cure of Pride*, a Sin, which *all* are ſubject unto, and more eſpecially *Miniſters*, and which ought with Care and all Diligence to be avoided.

THE apprehenſion of the curſed PRIDE (the "Sin of *young Miniſters*) working in my Heart, "fill'd me with inexpreſſible Bitterneſs and Confuſion before the LORD. In my *early Youth*, even "when others of my Age are playing in the Streets, "I preached unto very great Aſſemblies, and found "ſtrange Reſpects among the People of GOD. I "*fear'd* (and Thanks be to GOD, that He ever "ſtruck me with ſuch a *Fear*!) leſt a *Snare*, and "a *Pit* were by Satan prepared for ſuch a *Novice*.

"I

" I reſolved therefore that I would *ſet apart a Day*,
" to *humble* my ſelf before God for the Pride of
" my own Heart, and entreat that by His Grace I
" may be delivered from that *Sin* and from all the
" dreadful *Wrath*, to which I may be by that Sin
" expoſed. I did ſo; And on this Day I examined
" my ſelf by the Diſcoveries of *Pride*, which I found
" given in ſome judicious Diſcourſes on that Subject.
" But I found eſpecially two Reſpects, in which I fear'd
" I was guilty before God.

" *Firſt*, My *Applauding* of my ſelf in my Tho'ts,
" when I have done any thing at all ſignificant;
" *pray'd* or *preach'd* with *Enlargements*; anſwered a
" Queſtion readily, preſently, ſuitably. *Proud Thot's*
" I ſaw fly-blow'd my beſt Performances.

" *Next*, My ambitious Affectation of *Pre-eminence*
" far above what could belong to my Age or worth,
" and above others that were far more deſerving than
" my ſelf.

" For my *Humiliation* I then wrote theſe Conſi-
" derations:

" 1. What is *Pride* but the very *Image of Satan*
" on the Soul? The more any Man has of Christ
" in him, the more *humble* will he be, more low and
" vile in his own Eyes and more empty of himſelf.
" When God renews His *Image* in us, He *pulls*
" *down our proud Thot's*. 'Tis true, *Pride* is a
" moſt *natural Sin*; but *Grace* would overcome that
" in a moſt ſpecial Manner and Meaſure. And then
" how little Grace have I? How unlike Him, that
" could ſay, *I am lowly*? Let me for this Cauſe, *ab-*
" *hor my ſelf in Duſt and Aſhes*!

" 2. Do I not by *Pride* offend God? It is a
" Breach of His *holy Command* and He often de-
" clares His *Abhorrence* of it. His holy Spirit
" is *grieved* by it: And how vehemently does the
" Scripture caution againſt all Tendencies unto it?
" Shall I bear to think of offending that God who

" has

'has been a *Father* to me, and whom I have choſen 'and vow'd to love and ſerve as my God and Fa-'ther? Or that Spirit, upon the ſweet Influences 'of which my Soul does live, *Sealed unto the Day 'of Redemption.*

'3. Is not *Pride* a moſt unreaſonable *Folly* and '*Madneſs* in me? Have I any juſt Occaſion for 'glorying *in my ſelf*? Do I any Thing *ſingular*? 'Am not I in moſt Attainments *exceeded by moſt* of 'my Calling and Standing? But, Oh, let this be 'a Dagger to my Heart! Have I not a *curſed Na-'ture* in me? And hath not the Lord heretofore 'left me unto ſome Follies, the ſenſe of which ſhould 'make me *walk ſoftly all my Days*? Lord, *I am 'viler than a Beaſt before Thee*! Or, why ſhould I 'ſeek *Honor*. 'Tis *not ſeemly for* ſuch a *Fool*. Am 'I fit for *Service*? Or am I not rather *unſavory Salt* 'fit for Nothing but the Dunghil? What am I bet-'ter than *the leaſt of all Saints*? If in any external 'Grandeurs I get above any of them, I am by them 'the more obnoxious to Temptation and Sin and 'Wrath. *Ly then in the Duſt, O my Soul, before 'GOD.*

'4. How *dangerous*, how *deſtructive* an Evil is 'this *Pride*? I provoke the God of Heaven, to 'take away every one of thoſe *Idols*, which in my 'fond *Pride*, I dote upon; and if the Lord ſhould 'now deprive me of my Capacities & Opportunities, 'where am I but in an horrible Pit of *Sorrows and 'Miſeries*? And let me remember, *Pride* will 'ſooner than any Thing drive away the good Spi-'rit of God from the Heart of a poor Creature. 'And if that ſhould be my Fate, --- *LORD, Have 'Mercy on me*!--- What a Monument ſhall I be of 'thy direful Vengeance? O that the Lord would 'ſet home theſe Tho'ts for my Humiliation!

'But what ſhall I do for the Cure of this Di-'ſeaſe?

'In

'In the *first* and chief place, I would carry my 'diſtemper'd *Heart* unto the Lord Jesus, and put 'it into the Hands of that alſufficient *Phyſician* for 'Him to cure it.

'*Secondly*, I would be daily watchful againſt my '*Pride*, & continually keep an Eye upon my Heart, 'and check the *leaſt Beginnings* and *firſt Motions* of 'this Corruption.

'*Thirdly*, I would ſtudy much the *Nature*, the '*Work* and *Aggravations* of this *Evil*, and the Excel-'lency of the Grace contrary unto it.

'In one of my Supplications this Day, I thus ex-'preſs'd my ſelf;

"LORD, What ſhall I do for the Cure of this "Diſeaſe my *Pride*? Bleſſed be thy Name, Thou "haſt ſhewed me a *Way*, and bid me *walk* in it. "Have I not heard Thee ſaying to my ſinful, *ſtung* "and *ſwoln* Soul, *Look unto ME and be ſaved!* "And therefore by thy Grace I will do it. I have "done it and have found, and to this Day find, the "Benefit of it. Why is it that I am not inſenſibly and "incureably forever carried away *Captive* by the *Luſt* "with which I am now warring? 'Tis becauſe I "had put my Heart into the Hands of the faithful "*JESUS*, and He it is that hath not ſuffered me "to go on unconcerned about the Diſtemper of my "Soul, but hath awakened me to ſeek Relief at His "Hands, as I do this Day.--- And now Lord, I "come to Him. He ſees how I am *labouring* and "*heavy laden*, but He has bid me *come*. Does He "not call for *my Heart*? But what kind of *Heart*? "It is not mention'd; but I am ſure it is *my Heart* "that is called for. Hence tho' my Heart be a "*proud Heart*, yet as long as 'tis *mine*, I am to bring "it. And, O Lord, I bring it becauſe it is *proud*. "But wherefore doth He call for it? Is it not that "He may ſet up His *Kingdom* in it, fill it with "His Graces, and manifeſt the power of His rich "Goodneſs in it forever? Then let Him take my "*Heart* and make it *humble*! It is eaſy with Him

"to

" to do it. Tho' I cannot overcome this *Pride*, He " can: Oh, Let Him do it, I wait upon Him for " it; I believe and am ſatisfied that He will do it; " I have *not ſought THY Face in vain.*"

THESE Paſſages were wrote preſently after Mr. MATHER was ſetled in the Miniſtry, and therefore I bring them in here. The *Section* is indeed long; but, as I bleſs GOD, it has been very profitable to *Me*, I hope it will be acceptable to the *pious Readers*, eſpecially of the *ſacred Order.*

9. I forgot to inform my Reader, That Mr. MATHER before He was Setled, kept many Days of *Faſting* and *Prayer* in order to it. And in one of thoſe Days, having declared unto GOD, That not expecting any *temporal Advantage*, but rather *Sorrow* and *Sickneſs*, *Obloquy* and many *Perſecutions*, he would out of *Love* to HIM, undertake the Work before Him, *feed* a precious and numerous Flock of His: He then promiſed theſe Things to his LORD;

THAT He would endeavour to be a *faithful Paſtor* unto thoſe over whom he ſhould be placed.

THAT He would endeavour to be *humble* under whatever *Enlargements* ſhould be vouchſafed unto him.

THAT if GOD ſhould give him to build up HIS Church with an unſpotted *Reputation*, he would endeavor to be contented with whatever State ſhould be ordered for him in the World, tho' never ſo *Poor* and many other ways afflicted.

10. HE was conſtant and unwearied in his *public Miniſtry*, when he was entred into it.--- Sometimes he has preached a Sermon for *eleven Days* ſucceſſively. I need not at large write the *Subjects of his Diſcourſes*, his Method of *Studying* & *Preaching*, ſince he has given ſo true a Deſcription of them in his *Manuductio ad Miniſterium.* Page 90, to 98 & 102, to 105.

11. BUT

11. But however I will give my Reader his *Rules of Preaching*, ſince they are ſhort, ſince they were tho't upon when he was Young, others may be the better for them, and ſince this Book may come into their Hands who have not ſeen the Doctor's *Manuductio*.

Firſt, When he was at a loſs for a Text, he would make a Prayer to the Holy Spirit of Christ for His Direction and Aſſiſtance, as well to *find* a Text for him, as to *handle it*.

Secondly, Before he would undertake to go over any larger *Portion* or *Doctrine* of the *Bible*, which might require many Sermons, he would with more Solemn Supplications addreſs Heaven for neceſſary Succours.

Thirdly, He would weigh well the *Original Tongues*, as well as the uſual and needful *Commentaries*, for a Scripture before he would preach upon it.

Fourthly, In pitching on *Subjects* to be diſcourſed in his public Miniſtry, eſpecially more *occaſional* ones, (for which he would reſerve himſelf a Liberty in what Courſe ſoever he was) He would ever have ſome *Deſign* of ſuiting and ſerving the Edification of the Hearers; --- ever --- *preach upon Deſign*.

Fifthly, He would not *ſtand long* upon one Text ordinarily, but ſtudy an acceptable *Variety*: Nor would he uſe one way of treating *every Text*, but be various in his Methods.

Sixthly, He would be *Scriptural* in all his Exercifes; and ordinarily diſmiſs no Head, without ſome place of *Scripture* well adjuſted to it.

Seventhly, He would always endeavour to *fill his Hour well* (and he did ſo) and croud every Sermon as full of *Matter* as poſſible without *Obſcurity*.

Eighthly, In uttering his Sermons he was not for *beginning too faſt* or *too loud*.

Ninthly, He did not make his *Sentences* or Periods too extended for the *Writers* to take them readily, or for the *Hearers* readily and eaſily to have the ſenſe of them.

Tenthly, Before he preach'd any Sermon he was desirous in a *devout Meditation* to work every *Head* of it upon his *Heart*, until he turned it into a proper Supplication.

Eleventhly, He would *have* and *use* Notes in Preaching; but yet would not so read his *Notes*, as in the least to take off the *Vivacity* of his *Eye*, his *Voice*, his whole *Action*.

Twelfthly, He would have much of Christ in his *Ministry*; (Christ who is *All*!) As knowing that the Holy Spirit loves to glorify Christ; and if he did so too, he should have much of the Holy Spirit with him in his Ministry.

Thirteenthly, And he was resolved to have great Care in his Ministry, lest at all he should confound *the Methods of GRACE*; upon a due *Stating* and *Owning* of which the Success of the Ministry does exceedingly depend.

Fourteenthly, He ordinarily would conclude his Sermons with some agreeable Text of Scripture, left with Life and Pungency to the Consideration of the Hearers; He tho't the Practice edifying.

12. In this Section I shall produce several *Designs of Christianity*, which he formed after his Investiture in the *Sacred Calling*.

First, The Apostle's Advice to a YoungMinister, *Exercise thy self to Godliness*; he would think much upon it, read over some Discourses on the Subject, and as he went along, employ his particular Ejaculations upon every Article.

Secondly, Having met with on Observation, That *the want of Mortification in a Minister, procures a sad Unsuccessfulness to his Ministry*; and that he might not be a deplorable Instance of it, he resolved immediately to read over Dr. Owen's Treatise *of Mortification*, (with others on the same Subject) and endeavour to follow and apply the Directions in it.

Thirdly, He took a Catalogue of all the *Communicants* belonging to his Church; and in his *Secret Prayers* he resolved that he would go over the *Cata-*

logue

logue by Parcels at a Time upon his Knees and Pray for the moſt *ſuitable* Bleſſings, he could think of, to be beſtowed upon each Perſon by Name diſtinctly mentioned.

Fourthly, In peruſing his Sermons before he Preached them, he reſolved to make even that an Exerciſe of Devotion by endeavouring to fetch an agreeable *Ejaculation* out of every *Head* and every *Text* produced in them.

Fifthly, He had one Deſign which I will expreſs in his own Words;

'It will coſt me very bitter Toyls and Pains; yet 'perhaps I may be ſerviceable in it: If I procure to 'my ſelf an exact Account of thoſe *evil Humours*, of 'which the place were I live at any time is under 'the obſervable Dominion; and whereas thoſe 'Devils may be caſt out by *Faſting* and *Prayer* ſet 'apart a Day ſtill of ſecret *Prayer* with *Faſting* for 'each of them; to *deprecate* my own Guiltineſs in 'them, and *ſupplicate* for ſuch Effuſions of the 'Spirit from on high, as may redreſs, remove and 'baniſh ſuch Diſtempers from the place.

13. But he did not think theſe Things ſufficient. He tho't it his Duty to *viſit the Families* belonging to his Church; taking *one*, and ſometimes *two Afternoons* in a Week for that Purpoſe.

He ſent before-hand to the *Families*, that he intended at ſuch a time to *viſit* them: And when he came, with as pungent and handſome Addreſſes, as poſſible, he would treat every Perſon particularly about their Eternal Intereſts.

Firſt, He diſcourſed with the *Elder* People upon ſuch Points as he tho't moſt proper for them.

And eſpecially charged them to maintain *Family Prayer*, obtain'd their Promiſes for it if they had neglected it, and *prayed with them* that he might ſhow them *how to pray*, as well as to obtain their purpoſes for it.

He likewiſe preſſed upon them the Care of inſtructing their *Children* and *Servants* in the Holy Religion we profeſs, and bringing them up for CHRIST.

If any that he ſhould have ſpoke with, were abſent, he frequently left a Solemn *Text* or two of the Sacred Scripture, which he tho't moſt agreable for them; deſiring ſome preſent would remember him to them, and from him recommend unto them that Oracle of GOD.

And by the way at his *Farewel* to his Chriſtian Friends and as a Concluſion of his Viſit, he would contrive to commend unto them, ſome ſuitable *Text of Scripture* of which they might think when he was gone from them.

But I return; He having done with the Parents, then called for the *Children* and *Servants*; and putting to them ſuch *Queſtions of the Catechiſm* as he tho't fit, he would from the *Anſwers* make as lively Applications to them, as could be, for engaging them to the Fear of GOD.

He frequently got *Promiſes* from them relating to *Secret Prayer, Reading the Scriptures* & Obedience to their *Parents* and *Maſters*.

He would often ſet before them the *Propoſals* of the *New Covenant*, after he had firſt laboured for their Conviction and Awakening: So they have full of Tears expreſſly declared their Conſenting to, and Accepting of, the *Propoſals* of *the Covenant of Grace*, which he diſtinctly ſet before them.

Some of the *leſſer* Folks he would order to bring their *Bibles* to him, and read unto him from thence three or four Verſes, to which he turned them: He would charm them to think on ſuch Things, as he thence obſerved for their Admonition, and never forget thoſe *faithful ſayings* of GOD.

He would ſometimes leave ſome awful *Queſtions* with them, which, he told them, they ſhould not Anſwer to him, but to *themſelves*; As, *What have I been doing ever ſince I came into the World about the great Errand upon which GOD ſent me into the World?* And *If GOD ſhould now call me out of the World, what would become of me throughout Eternal Ages?* And *Have I ever yet by Faith carried a periſhing Soul unto the LORD JESUS for both Righteouſneſs and Salvation.*

Many

Many other ſuch Methods he took for the *Winning of Souls* in *this* Diſcharge of his Miniſtry: And he enjoy'd a moſt wonderful Preſence of God with him in this undertaking; and ſeldom left a *Family* without *Tears* dropt by ſeveral in it.

He could ſeldom diſpatch more than four or five Families in an Afternoon, and look'd on this Work as *laborious* as any in all his Miniſtry. He ſat a great Value upon his *Paſtoral Viſits*; he not only *did*, but *got Good* in his Converſation with all ſorts of Perſons, and tho't he never *walk'd* more *in the SPIRIT* than thus *walking* to his Flock to ſerve and ſeek their beſt Intereſt. I need not ſay any more about his *Viſits*; his *Memorial for Paſtoral Viſits* is publiſhed, which will give you ſome Account of his Conduct in them.

14. His *Love* to his *Church* and *Congregation* was very flaming. To *Exerciſe* this Love --- he was very deſirous: and therefore he reſolved to take the *Bills*, that are put up in our Congregation, for *Prayer* or *Praiſe*, and preſent the particular Caſes there exhibited before the LORD in his Study, where he did more particularly implore the Grace of GOD for each of them than he did or could in the Publick.

And in purſuance of this Intention, (that is the Exerciſe of *Love*) he would ask himſelf before his *Evening Prayers*, Who hath in the foregoing Day ſhown me any *Kindneſs*? And he would then particularly ſupplicate the God of Heaven that he would beſtow *Spiritual and Eternal Favours* on each of them that had particularly obliged him.

15. He would never let any of his Flock (or indeed any other) fairly come in his way, but he would let fall ſome *Word* or other, that he deſign'd and hop'd might prove ſerviceable ſome way to them.

16. He was continually ſcattering *Books of Piety* into their Hands; and often did it with this Advice, *Remember I am ſpeaking to you all the while you*

have this Book before you! And ſo there was not a Day in the Year in which he was not preaching to many of them. It is ſcarce imaginable how many good Books he diſpoſed of: He has given away above a *Thouſand* in a Year.

17. It was a Rule with him (and he beg'd of God to give him this *Goodneſs, Patience* & *Condeſcention*) rather to ſuffer and bury in ſilence any manner of Injuries & Abuſes from *Abſurd People*, than to manage any Contention with any of them on any Occaſion. Let the *Matter* and *Iſſue* of the Controverſy be what it will, he tho't he ſhould gain more in regard of his greateſt Intereſt by *remitting* his Right, than vigorouſly *purſuing* it.

And in the Services of Chriſtianity, If he made any Difference between thoſe that *abuſed* him, and thoſe that *valued* him; it was in being more ready to ſerve the *former* than the *latter*.

And it was admirable to ſee how this Conduct would conquer the *Follies* & *Humors* of *unreaſonable People*.

18. He was ever deſirous of entertaining an high Opinion of the *perſonal Worth*, Wiſdom, Goodneſs and Accompliſhments of many in the Flock, and the unſpeakable Worth of the *Souls* of all of them, and by this Opinion to be quickned in his Studies for his Sermons, that they might be as *able*, and yet as *uſeful* Compoſures as he could render them: And indeed they never had cauſe to complain of his Diſcourſes as jejune and unſtudied.

19. He endeavoured with explicit Conſiderations that all the *temporal Benefits* he enjoy'd by the *Salary* which his People allow'd him, might be *anſwered* and vaſtly *exceeded* in the *Spiritual Benefits* of which his Miniſtry might make them the Partakers. Their Salary *fed* him: he would therefore prepare rich and heavenly and *Angels Food* for their Minds. It *clothed* him;

him; he would therefore do his beſt in ſhowing them how to *put on* Christ, how to defend and adorn themſelves with *the Garments of Salvation.* It *warmed* him; and therefore he would endeavour to ſpeak things unto them, that ſhould make *their Hearts burn within them* and keep alive *the Flame of Piety* among them.

20. I mentioned a little while ago his concern for his *Church*, in his *Prayers* --- I muſt add this one Inſtance of his *Love* to them; That he would ever now and then ſet apart *an whole Day*, to *ſupplicate* the Favor of Heaven for them with ſtrict *Faſting*. And on each ſuch *Faſt*, altho' near *Four Hundred* belonged unto his Church, he would pray for *each* of them by *Name* and beſeech the *moſt ſuitable* Bleſſings for them.

21. A Lord Chancellor of *England*, who was alſo Arch-Biſhop of *York* ſaid in his latter days, 'That 'in his Time he had paſſed thro' more Poſts of Office 'and Honour than moſt Men in the World; but if 'he were ſure that any one Soul had been by his 'Means converted unto God and Christ & Holi-'neſs, it would give him unſpeakable more Satisfac-'tion than all the Dignities that had been confer'd 'upon him." How happy then was Dr. Mather, and how aſtoniſhing his Satisfaction! For, as he had not been *a Year a Miniſter* before he had *thirty Seals of his Miniſtry* h. e. *thirty* who declared unto the Church *He* was the *Cauſe* under God of their *Awakening* and *Converſion*; Many, Many, (God knows how many) have been by his Addreſſes to them either by *Tongue* or *Pen* ſince bro't home to God. --- Many excellent Perſons on their Death-Beds have often ſpoken unto him of what God had by his Miniſtry done to them: He has often ſeen them with Rapture triumphing over the Sting and Fear of Death, owning him as the Inſtrumental *Saviour of their Souls from Death*, confeſſing their *Love* to him & aſſuring him of the *Wonderous Glory* waiting for him as well as them.

22. I know not how to leave this Section without inſerting the Words I met with in the private Papers of his pious Mother, which ſhe wrote on 4 *d.* 2 *m.* 1714. (on which Day ſhe died.)

'I went thro' many Deaths in *bearing Children*, 'but thoſe *Deaths* have proved the *Spiritual Life* 'of many a Soul. GOD particularly ſo bleſſed my 'Elder Son, that I have often bleſſed the LORD, 'that made me *the Mother of ſuch an eminent Ser-* 'vant of GOD.

SECT. 2. *His being concerned in Affairs abſtracted from the* Miniſtry; *in Inſtruction of Scholars, in public Affairs of Government*, &c. *with Accounts of his extenſive ſerviceableneſs.*

1. IT may as well be hro't in, in this Place as any, That from *Seventeen* Years old he had for more than *Seven Years* together the Charge of *Scholars*, and ſome under his Tuition older than himſelf. Theſe his *Pupils* he carried thro' the Parts of *Academic* Learning; and by inſtructing *them* confirmed himſelf in many Points of Literature. The Methods how he taught them the *Hebrew* Tongue; How he heard their daily Recitation from the *Originals* of both Teſtaments; how he compoſed *Catechiſms* of the Several *Arts* for them; how he directed their *Declamations* and *Diſputes* --- might be related for ſomewhat of *Curioſity* in them. But I will hint one thing which may be grateful to thoſe who have the Employment of Tutors. 'Tis this; He had many Contrivances that he might ſave the Souls of the *Young Men* who were committed to his Charge. He therefore, beſides his Cares to check all Ebullitions of Sin in any of their *Converſations*, did ſucceſſively uſe to ſend for them, *one by one*, into his Study, and there in the moſt moving, ſoft, obliging, & yet moſt ſolemn & lively manner diſcourſe with them about their own *everlaſting*

ing Intereſts; and he would then beſtow ſome good Books on them to further the Work of God and of Grace upon their Spirits: And moreover, he made it his *Cuſtom*, that in every Recitation he would, from ſomething or other occuring in it, make an Occaſion to let fall ſome *Sentence*, which might have a tendency to promote *the Fear of GOD* in their Souls, which Practice did ſometimes cauſe him to exert his Wit and Readineſs; but it left a good Effect upon the Youths.

And at length God gave him to ſee the Harveſt of theſe his Labors; for ſeveral of theſe Young Men have proved able and holy Preachers, and among the moſt hopeful of the riſing Generation. Mr. Mather would often ſay, *He* would give all he was worth in the World for thoſe Meaſures of *Grace* and *ſence* which he ſaw in ſome that were once his *Pupils*.

2. I am here to mention his being concern'd in *State Affairs* (a difficult Section!) and I muſt aſſure my Reader that I am more at a loſs what to do about it *than any one* in the whole Book; for ſhould I *omit* the Section I muſt be a faulty Hiſtorian, to leave out what is ſo conſiderable; and if I ſhould inſert it at length, write the *ill Managements* of others and the Warmth with which the *Doctor* ever appeared for Truth and Honour as well as for his People & Countrey; I ſay, ſhould I record theſe Things in all their Circumſtances, it might provoke the Anger of a few Gentlemen and others. Now becauſe it is my deſire that this Hiſtory may be very unexceptionable, I ſhall treat of one or two Things only, and write of the *Reſt* in ſuch a *General Way* as to give no one any Offence.

I find my ſelf obliged to mention one or two Affairs, particularly in which Mr. Mather was conſidered and diſtinguiſhed himſelf.

My Country is very ſenſible that in the Year 1688. when one of the moſt wicked of Kings was on the

Britiſh

Britiſh Throne) ANDROS and his Crew were very violent, illegal and arbitary in their Proceedings: I need not give any Narrative of their Managements here, becauſe there has been an Account of them already given to the World.

WHILE theſe *Roaring Lions* and *Ranging Bears* were in the midſt of their Ravages; It was in the Month of *April* when we had News by the Edges concerning a Deſcent made upon *England* by the Prince of *Orange* for the Reſcue of the Nations from *Slavery* and *Popery*; --- Then a Strange Diſpoſition entred in the Body of our People to aſſert our *Liberties* againſt the Arbitrary Rulers that were fleecing them: But it was much feared by the more ſenſible Gentlemen at *Boſton*, that an unruly Company of Soldiers, who had newly deſerted the Service in which they had bin employed for the Eaſtern War, by the gathering of their Friends to them to protect them from the Governor, who, they tho't, intended nothing but Ruine to them, would make a great Stir & produce a *bloody Revolution.*

AND therefore the principal Gentlemen in *Boſton* met with Mr. MATHER to conſult what was beſt to be done; and they all agreed, if poſſible, that they would extinguiſh all Eſſays in our People to an *Inſurrection*; but that if the Country People to the Northward by any violent Motions puſh'd on the Matter ſo far as to make a *Revolution* unavoidable. *Then* to prevent the Shedding of *Blood* by an ungoverned Multitude, ſome of the Gentlemen preſent would appear in the Head of what Action ſhould be done; and a *Declaration* was prepared accordingly.

ON *April* 18. the People were ſo driving & furious, that unheaded they began to ſeize our public Oppreſſors; upon which the Gentlemen aforeſaid found it neceſſary to appear, that by their Authority among the People the unhappy Tumults might be a little regulated. And thro' the Goodneſs of GOD, altho'

the

the whole Country were now in a moſt prodigious Ferment and Thouſands of exaſperated People in Arms were come into *Boſton*, yet there was no manner of Outrage committed; only the *public Robbers* that had lorded it over Us were confined. 'Twas then Mr. Mather appeared --- He was the Inſtrument of preventing the Exceſſes into which *the Wrath of Man* is too ready to run; He came and like a Nestor or Ulisses reaſoned down the Paſſions of the Populace: had he liſped a Syllable for it, perhaps the People would by a ſudden *Council of War* have try'd, judg'd and hang'd thoſe ill Men, who would have treated him otherwiſe. Nevertheleſs he ſet himſelf both *publickly* & *privately* to hinder the Peoples proceeding any further than to reſerve the Criminals for the Juſtice of the *Engliſh* Parliament.

Now the Perſecution which was intended for Mr. Mather was diverted; for on that very Day that he was to be committed to *half a Years Impriſonment*, thoſe that would have *wrong'd* him were *juſtly* taken into Cuſtody: And yet ſo generous was he as not only to expoſe his *Name* but even his *Life* unto the Rage of the Multitude for the ſaving of ſome that would have hurt him: Tho' he had no Thanks for his Ingenuity.

The Spirit which acted him in theſe Matters is expreſſed in a Sermon he preach'd to the Convention of the Colony from 2 Chron. XV. 2. It was printed under the Title of, *The Way to Proſperity.*

A few Days before this, the Inhabitants of *Boſton* aſſembling together to chuſe *Repreſentatives* for that *Convention* & vote *Inſtructions* for them, it was apprehended, that the different Perſuaſions of the People about the *next Steps* to be taken for our Settlement would have produced a Fury near to *Bloodſhed*; and therefore Mr. Mather was deſired to be at their Meeting. The Meeting began with dangerous and horrible Paroxyſms, which when he ſaw, he upon it made an affectionate and moving Speech to them, at which many fell into

Tears

Tears and the whole Body of the People preſent immediately united in the *Methods of Peace* Mr. MATHER propoſed unto them.

UPON Diſcourſing with him of theſe Affairs he has told me, that he always preſſed *Peace* and *Love* and *Submiſſion* unto a legal Government, tho' he ſuffered from ſome tumultuous People, by doing ſo; and upon the whole, has aſſerted unto me his *Innocency* and Freedom from all *known Iniquity* in that Time, but declared his Reſolution, from the View he had of the fickle Humors of the Populace that he would chuſe to be concern'd with them as little as poſſible for the future. And ſo I diſmiſs this Head of the Revolution.

3. MY Country is alſo acquainted with the Confuſions which they ſuffered by the *Witchcrafts* in it. I ſhall here ſay a little of *that* Time of Temptation; and write Mr. MATHER's Sentiments & Actions.

THE Summer of the Year 1692. was a very doleful Time unto the whole Country. --- The Devils after a moſt præternatural Manner by the dreadful Judgments of Heaven took a *Bodily Poſſeſſion* of many People in our *Salem*, and Places adjacent; where the Houſes of the poor People began to be filled with the Cries of Perſons tormented by *Evil Spirits*. There ſeem'd to be an execrable *Witchcraft* in the Foundation of this Wondrous Affliction; many Perſons of diverſe Characters being accuſed, apprehended, proſecuted upon the *Viſions* of the Afflicted.

Mr. MATHER, for his Part, was always affraid of proceding to convict and condemn any Perſon as a *Confederate* with afflicting *Dæmons* upon ſo feeble an Evidence as a *Spectral Repreſentation*. Accordingly he ever teſtified againſt it both *publickly* & *privately*, and particularly, in his *Letter* to the *Judges*, he beſought them that they would by no means admit it; and when a conſiderable *Aſſembly of Miniſters* gave in

in their *Advice* about that Matter, he not only concur'd with the Advice but He drew it up.

Nevertheless, on the other ſide, he ſaw in moſt of the *Judges* a charming Inſtance of *Prudence* and *Patience*; and as he knew their exemplary *Piety*, ſo he obſerved the *Agony* of Soul with which they ſought the Direction of Heaven, above moſt other of our People who were enchanted into a raging, railing and unreaſonable Diſpoſition. For this Cauſe, tho' Mr. Mather could not allow the *Principles* ſome of the Judges had eſpouſed, he could not however but ſpeak honourably of their *Perſons* on all Occaſions; and his *Compaſſion* upon the ſight of their *Difficulties*, which *Compaſſion* was raiſed by his Journeys to *Salem* the chief Seat of theſe Diabolical Vexations, cauſed him ſtill to go to the Place. And merely for this Reaſon, ſome mad People in the Country (from whom one or two credulous Foreigners have dared to publiſhed the abuſive Story) under a *Faſcination* of their *Spirits* equal to what our *Energumens* had upon their *Bodies*, reviled Mr. Mather, as if he had bin the Doer of the hard Things that were done in the Proſecution of the *Witchcraft*.

In this *evil Time* Mr. Mather offered at the Beginning that if the *poſſeſſed People* might be ſcattered far aſunder, he would ſingly provide for *Six* of them; and he with ſome others would ſee whether without more bitter Methods, *Prayer* with *Faſting* would not put an end unto theſe heavy Trials: But his Offer was not accepted.

However for a great Part of the Summer he did almoſt every *Week* ſpend a Day by Himſelf in the Exerciſes of a ſecret Fast before the LORD. On theſe Days He cried unto God not only for his own Preſervation from the Malice and Power of *the Evil Angels*, but alſo for a *good Iſſue* of the Calamities in which he had permitted the *Evil Angels* to enſnare the miſerable Country. He alſo beſought the Lord that

that he would enable him, proſper, direct and accept him in publiſhing ſuch Teſtimonies for HIM as were proper, and would be ſerviceable unto HIS Intereſts on that Occaſion.

AND that a right Uſe might be made of the prodigious Things which had been happening among us, he now compoſed & publiſhed his Book entituled, *The Wonders of the inviſible World*; which was reprinted ſeveral Times in *London*: In the Preface he ſpeaks of, "*the heart-breaking Exerciſes.*" He went thro' in writing it.--- There was a certain *Diſbeliever of Witchcraft* who wrote againſt *this* Book; but as the *Man* is dead, his Book died long before him.

BUT having ſpoken eno' of the more *publick Witchcraft*; I think I will hale in here an Account of a *Witchcraft* happening in *one private* Family at *Boſton* two or three Years before the *general* one.

'TWAS, I think, in the Year 1689. in the Winter, that ſeveral Children belonging to a pious Family at the South End of *Boſton* were horribly *bewitch'd and poſſeſs'd*.

MR. MATHER tho't it would be for the Glory of GOD, if he not only *pray'd* with as well as for the tortured Children; but alſo took *an Account* of the extraordinary Symptoms which attended them, with ſufficient Atteſtations to confound the *Sadduciſm* and *Atheiſm* of a debauched Age.

HE therefore did theſe Things; and that He might more effectually do them, took one of the Sufferers to his own Houſe. With a thouſand ſtrange Paſſages he found himſelf entertain'd; the chief of which he afterwards compiled into a juſt *Hiſtory* which is publiſhed under the Title of, *Memorable Providences relating to Witchcrafts and Poſſeſſions*. The Things referring to *Himſelf* in theſe Papers, he reports as of a *third Perſon*; and with the Story He alſo printed

ſome

ſome Sermons preach'd on that Occaſion.--- Mr. Baxter often mentions this Book in his Book of *the World of Spirits*; and once in a Lecture at *Pinners-Hall* quoted it, with an Invitation unto People to purchaſe it; unto which end Mr. Baxter procured the Reprinting of it at *London* with a kind Preface of his own to it.--- *This* Book *alſo* has been flouted at and written againſt as well as the former; to mention the Author's Names would be to ſhow them too much reſpect; their Writings never had Credit eno' among any *Men of Senſe* to deſerve an Anſwer.

But I have now done with my Account of the *Witchcraft*, and Mr. Mather's Serviceableneſs in the *Time* of it.

I ſhall not come *lower* down, and ſhow what a ſhare the *Doctor* had in the Management of *Civil Affairs*, for fear of writing amiſs. But *Si Chartæ ſileant quod bene feceris --- Mercedem tuleris.*

4. But however I may obſerve that, all along, wherever he ſaw our *Governors and Commanders* taking any ſteps that he tho't might be *hurtful*, he would freely either by *Word of Mouth* or *Writing* tell them his Sentiments; and whenever he was apprehenſive of any Step that might be for our *Benefit*, he would ſpeak his Tho'ts to our Rulers, and give them his beſt Advice.

5. And not only to our *Rulers* here; but unto *thoſe beyond Sea*, who were concerned for our Welfare, he manifeſted the ſame Freedom. There are ſeveral *Perſons of Quality*; I ſuppoſe, now living that are conſcious of the Doctor's Fidelity to his Country in writing on their behalf, when any *Danger* threatned them, and when any Profit might acrue from his Writing.--- But here too I am obliged to refrain from ſhowing the Inſtances.

6. THERE will be no hurt in relating the *ſeveral Societies* he was related unto.

HE promoted and ſet on foot *Societies for the Suppreſſion of Diſorders* and *for doing Good*; and he belonged to them.

IN the Year 1719. He projected a *Society of Peace-makers*, (like what we read of in *Courland*) whoſe Buſineſs it was to compoſe and prevent Differences, and divert Law-ſuits that might ariſe.

HE was one of the Commiſſioners for the *Indian* Affairs, whom he very much excited and ſpirited to the Doing of what has bin done here. He has ſometimes got them to keep *a Time of Prayer* for that poor People; he preach'd a Sermon unto them, which is printed, and called *India Chriſtiana*; and at the end of it there is an account of the Propagation of Religion as well in the *Eaſtern* as the *Weſtern-Indies*. He belong'd to ſome other Societies in this Country which it is needleſs to write of.

7. HE printed a *Propoſal for an Evangelical Treaſury*; the Deſign of which was to advance a Fund for bearing the Expence of *building Churches* in deſtitute Places, of diſtributing Books of Piety, of *relieving poor Miniſters* &c. The Doctor's Church and ſome others came into it, and 'tis to be hop'd that ſo good a Practice will prevail more & more.

8. HE it was that bro't up the happy Method of *Inoculation of the Small Pox* among us; For 'twas he that firſt drew up an Account of this Method from TIMONIUS and PILARINUS out of the Tranſactions of the Royal Society, and recommended it to the Phyſicians of the Town.

9. BUT he did not think it ſufficient to be uſeful and active at home: he was for appearing publickly, and to the *European* World.

WHE

When the *Arian* Controverſy was warm, he could not refrain writing his *American Sentiments* upon it.

When he ſaw the *Proteſtant Intereſt* run low, he muſt publiſh his *Juſt Sentiments of the Proteſtant Religion*; and obſerving the curſed *Perſecution* of the Proteſtants, he could not but print his *Suſpiria Vinctorum*, calling all, that might ſerve God with Freedom to pray for the oppreſſed People of GOD.

10. That his *Uſefulneſs* might reach beyond his Country, he learned the *French* & *Spaniſh* Tongues, and in his *Forty ſifth* Year conquered *Iroquois* Indian; in each of which he has publiſhed Treatiſes for their Inſtruction.

11. I have told you before ſomething of his *Charity*. I may here take notice that he did not look upon a *Seventh* part of his Intereſt as eno' to be laid out in *pious uſes*. --- I need not tell my Reader how he procured the Benefactions of others; nor, ſince an Account of it is printed, need I acquaint you, how that he procured ſeveral Benefactions for the pious Foundations at *Hall* in the *Lower Saxony*, for which he has been publickly thanked.

12. The Ambition and Character of my Father's Life was *Serviceableneſs*. I ſhall conclude this Section and Chapter by telling you, that this Queſtion *What Good ſhall I do?* was the Subject of his daily Tho'ts, even from his early Youth; and beſides his Cuſtom to ſet apart now and then a time to *deviſe Good*, he ſeldom came into any Company without *explicit Conſideration* upon it, as I think I hinted before. It would indeed have been but a loſs of time in him, and otherwiſe uſeleſs to *record* Thouſands of deſigns *to do Good* which he contrived in his Mind. But however he had a *Method* (and I will give you the Recollection of it) which he obſerved in carrying on this *manner of Life and Purpoſing*, and which it will not be amiſs for the World *to know fully*: And however

 there

there may be ſome *private* Circumſtances in what I write, yet, becauſe the *greateſt Part* have ſome Reference to the public, I tho't it would be moſt proper to inſert his Method here, and ſo ſum up this Chapter with it.

He found that he could *every Morning* redeem the Time, while he was dreſſing himſelf, by taking his grand Queſtion into Conſideration, *What Good may I do*; Accordingly the Week was divided by him into as many *Subjects of Conſideration* as there be *Days* in the Week; and the Reſult of his Tho'ts on each of them, he noted down as ſoon as he came into his Study in his Book of *Hints for things to be ſpoke or done*; but with ſuch very *brief Hints* that they only ſerved to preſerve in his own Mind the Remembrance of his *Purpoſes*, untill he ſhould have Opportunity to proſecute them.

I ſhall now recite in order his *Morning* Queſtions: but you may not imagine that I ſhall or can tranſcribe the Multitudes of *Anſwers* to each Queſtion upon which he tho't. However to illuſtrate the *Manner* and *Proceſs* of his Operation upon it, I may inſert a few *brief Hints* of his; from which we may form an *Idea* how to proceed upon ſuch a Queſtion, when *We* ſhall have it lying before us.

His *Queſtion* for the *SABBATH Morning* conſtantly was,

WHAT ſhall I do as a Paſtor *of a Church for the Good of the Flock under my Charge?*

Here he rank'd the People of the Flock into ſeveral *Claſſes*, diſtinctly conſidering, what they were, and what was to be done for them. He conſidered what *Subjects* were moſt ſeaſonable and agreable to be handled in his *Sermons*; what would moſt ſuit, and beſt ſerve each of the *Claſſes*. He conſidered how he might make his *Prayers* as well as his *Sermons* leave

leave good and ſtrong Impreſſions on the Auditory. He entreated the Neighbours, aſſociated for Exerciſes of Religion to ſend their Advice, what Things they might want or wiſh to hear treated on, and he accommodated them. He conſidered how to make his *publick Miniſtry* more lively, uſeful and acceptable. He conſidered, who were to be *privately* addreſs'd with his *Viſits*, and on what Intentions He conſidered how he might viſit the *Schools* unto the beſt Advantage, particularly ſome *Charity Schools*, which he procured to be erected. He conſidered how he might carry on Evangelical Deſigns in concert with the *Phyſicians* in the Neighbourhood, whom he particularly deſired, that they would let him know the Neceſſities of the Sick, if he were ignorant of them; and unto whom he communicated rich *Notions* and *Medicines* which in his Reading he had obſerved. Many more ſuch Things he tho't upon.

Altho' I ſpoke ſomething before of it; yet I will here again take particular Notice of one Thing among his *Purpoſes* and *Practices*, becauſe it belongs to this Head of *Conſiderations*.

He obliged himſelf unto this Method in Studying a *Sermon*; on every *Paragraph* he made a *Pauſe*, and endeavoured with *Acknowledgments* and *Ejaculations* to Heaven, and with *Self-Examinations* to feel ſome holy Impreſſions of the *Truths* in that Paragraph on his own Soul before he went any further. By means of this, the *Seven Hours* which he uſually took to Pen a Sermon, prov'd ſo many *Hours of Devotion* with Him. The Day in which he made a *Sermon*, left juſt ſuch a Flavor on his Mind, as a *Day of Prayer* us'd to do. When he came to *Preach* a Sermon ſo ſtudied, he could do it with more *Liberty* and *Aſſurance*; and he tho't the *Truths* thus prepared would come with a more ſenſible Warmth and Life upon the Auditory.

But I proceed;

His *Queſtion* for Monday Morning was, *What ſhall I do in my* Family, *and for the Good of it?*

Here he conſidered himſelf as an *Husband*, as a *Father* and as a *Maſter*. He would deſire his *Conſort* to think, what *Propoſals* there were that She would make to him in her Service. He projected how his *Prayers* with her in his Study might be very much for her Service. He choſe *Books* to be read by her that might be ſo. He contrived how to mention ſome *inſtructive thing* at going to Sleep, and Riſing from it.

He conſidered what *Points of Education* were ſtill wanting in any of his *Children*, and purſued them in the moſt proper Ways. I told you before, he cauſed them to *read* and *write* ſuch things as he found out for their beſt Advantage, and moſt ſuitable Entertainment. He took each of them alone ſucceſſively on the *Saturday Evenings*, and, having obtained a knowledge of their interior State, and the declared Reſolutions of their Souls for early Piety, he prayed with them. He cauſed ſome of them to compoſe *Prayers* and bring them to him in writing, that he might ſee their Temper and Progreſs in Religion. He obliged them to retire and ponder upon that Queſtion, *What ſhould I wiſh to have done, if I were now a dying?* And he would oblige them to report unto him their own Anſwer to the Queſtion; of which he took Advantage to inculcate *the Leſſons of Godlineſs* on them.

He conſidered how to drop uſeful Admonitions on his *Servants*, as they were waiting on him; if the Action afforded any Time for it. He provided for their Inſtruction in every thing that he ſuppoſed might be for their Good. He put ſuch *Treatiſes* into their Hands, as might be moſt profitable unto them in the Peruſal. And as a ſort of *Crumbs* falling from the Table of his *Servants*, he hired a Woman to keep a *School*, in which the Sable *Sons of Ethiopia* might every Evening learn to *read* and be taught their *Catechiſm*; and he himſelf bore the whole Expence of this

this *Charity School*, every Week paying the Miſtreſs her Wages.

Two were his *Queſtions* for Tuesday Morning.

Firſt, *WHAT ſhall I do for my* Relatives *abroad?* He took a *Catalogue*, which began with his *Parents*, and extended as far as the *Children* of his *Couſin Germans*. With the help of this *Catalogue*, he propounded that he would at proper times *pray* for each of them diſtinctly by Name. And that every Week he would ſingle out one of them to conſider, *What Good may I do for them? Or in what Inſtance may they be the better for me?* And, that he might addreſs every one of them ſucceſſively with faithful Admonitions, concerning their interior and eternal Intereſts, either by ſpeaking to them perſonally, or by Writing to them, or by putting *Books of Piety* into their Hands; he propounded in this way to glorify our bleſſed Saviour, and endeavour a Conformity to him, who even on his *Croſs* took peculiar Care of one that was *nearly related* unto him. But he did not confine theſe Eſſays of Good unto his *Relatives* within the Limits of his Catalogue: No! He made them reach as far as ever he could find out Opportunities. I need not any further explain this Article; only in one Inſtance.

When his Father was become aged and in a continual and deſirous Expectation of his call out of this World, tho' he was in a good State of Health, Strength and Vigor; he reſolved that every Interview he had with him (which was almoſt every Day) ſhould have in it ſomething or other referring to the *Heavenly World*, and aſſiſt their mutual Preparation for it; not knowing but *it might be the laſt Time* of their Conferring together in this.

But then Secondly; When ſuch an Occaſion for it has occur'd, he intermitted the former Queſtion, and was as much concerned for *his Enemies* (whom God made

made Inſtruments of Good unto him) *as for his Relatives.* He therefore enquired, *What Good ſhall I do for my Perſonal* Enemies; *and how ſhall I overcome Evil with Good?*

His publick Circumſtances, his *Faithfulneſs* in the Diſcharge of his Duty, the Power of *Satan* over the Minds of many People & the *Envy* of ſome ill Spirits at his Improvement and Acceptance procured him a Number of *perſonal Enemies*, or at leaſt of ſuch as treated him *injuriouſly* and *abuſively*. Each of thoſe Perſons, as far as he could come to the Knowledge of them, he would ſet himſelf diſtinctly to conſider, *What good Offices he might do for them?* Beſure, accordingly, he *pray'd* for each of them by Name, and he would ſay, as I remember I have read in Mr. Burkit's Life, *ſome Perſons had never had a ſhare in my Prayers but for the* Injuries *they have done me* †. And if he could perceive or invent any other Opportunity *to do them Good*, he wou'd do it; tho' many Times he has done it ſo, that they knew not whence it came. He was very fond of being able to ſay, *That he knew not of any Perſon in the World, that had done* him *an ill Office, but* he *had done him a good one for it*; and he left off the Alternation of this Queſtion, till there might recur Opportunities for his Tho'ts upon it.

His *Queſtion* for Wednesday Morning was, *What ſhall I do for the* Churches *of the LORD, and the more general Intereſt of Religion in the World?*

Here he conſidered, what *Propoſals* to make unto other *Miniſters* of his Acquaintance. He conſidered what *Books* he might compoſe & publiſh to advance the Kingdom of his Saviour. He conſidered, how to diffuſe and diſperſe the *Engines* of Chriſtian Knowlege and Vertue unto diſtant Places. He had his many *Correſpondencies*, (of which more by and by)

† Pag. 31.

but

but he would make them all ſubſervient to his great Deſign. His endeavors to ſerve the *general Intereſt of Religion*, have reached unto each of the *three Kingdoms*. They have extended unto ſeveral other Nations of *Europe*. They have viſited all the *Engliſh Plantations* in *America*; and particularly every Town of the *New-Engliſh* Colonies, to which he was under ſpecial Obligations. *Negroes* & *Indians*, Nations of them as well as others, have been reached by them: Nor has the *Jewiſh* Nation been unconſidered, nor the *Greek* Churches. Thus extenſively generous was he, that I cannot help uſing Sir John Denham's fine Character of his *Thames* *, and applying it unto the Doctor;

Thus *Godlike his unwearied Bounty flows;*
Firſt loves to do, then loves the Good He does.
Nor are theſe Bleſſings to his Banks confin'd;
But free and common as the Sea and Wind.

But I come to Thursday Morning: His *Queſtion* for that was, *What Good may I do in the ſeveral* Societies *to which I am related?*

He was related to above *twenty* Societies of a *Religious* Character and Intention. He muſt have his Times to *Viſit* every one of theſe, always to do *ſomething* in them and for them. He kept a watchful Eye over them, and would as far as poſſible make them become *Engines of Good* in the Land.

Some of the *Societies* which he cheriſhed as well as produced, were a ſort of *Reforming Societies*, or *Societies for the Suppreſſion of Diſorders*. I have ſpoke of them before, but will now give a more particular Account of them. The Doctor contrived and propos'd, that the other *Societies of Religion* to which he belong'd might, as far as they could, bear their part in purſuing the Deſign of *theſe Reformers*. But

* Vid. Denham's *Cooper's Hill*,

for *these*, he endeavored generally every Week to be present with them; and ever to say something that might be both for their *Direction* and *Encouragement*. He drew up certain *Points of Consideration*, to be with due Pauses read in the *Societies* every time they met, for any to offer what Proposal he pleased upon any of the Points at the Reading of it. I will here transcribe those *Points of Consideration*; and we may easily guess, that they will supply one with Matters to which one may be, not a little, serviceable.

'1. Is there any *remarkable Disorder* in the Place, 'that requires our endeavor for the Suppression of it; 'and in what fair, likely way we may endeavor it?

'2. Is there any *particular Person* whose *disorderly Behavior* may be so scandalous & so notorious 'that we may do well to send unto the said Person 'our charitable *Admonitions*? Or are there any 'contending *Persons* whom we should admonish, to 'quench their *Contentions*.

'3. Is there any *special Service* to the Interests of 'Religion, which we may conveniently desire our 'Ministers to take Notice of?

'4. Is there any thing we may do well to mention unto the *Justices* for the further promoting *good Order*?

'5. Is there any sort of *Officers* among us to such a 'Degree unmindful of their Duty, that we may do 'well to mind them of it?

'6. Can any further Methods be devised that *Ignorance* and *Wickedness* may be chased from our 'People in general, and that *Household Piety* in 'particular may flourish among them?

'7. Does there appear any Instance of *Oppression* 'or *Fraudulence* in the Dealings of any sort of People, that may call for our Essays to get it rectified?

'8. Is

'8. Is there any Matter to be humbly moved 'unto the *Legiſlative Power* to be enacted into a 'Law for public Benefit?

'9. Do we know of any Perſon languiſhing under 'ſore and ſad *Affliction*; and is there any thing we 'may do for the Succour of ſuch an afflicted Neigh-'bour?

'10. Has any Perſon any *Propoſal* to make for 'our own *further* Advantage and Aſſiſtance, that we 'our ſelves may be in a probable and regular Capacity 'to purſue the *Intentions* before us?

Thus I have taken the Liberty to recite their *Points of Conſideration*, in hopes that the publiſhing of them may be very ſerviceable.

The Doctor ſtarted numberleſs Things in the *Societies* upon theſe Points. Their *Regiſters* I ſuppoſe, are fill'd with them. I ſhall only add, concerning theſe *Societies*, that once a Year *they* uſed all to meet together in one Place, and have a *Day of Prayer*, in which they humbled themſelves for doing ſo little Good; and beſought the Pardon of their Unfruitfulneſs thro' the Blood of the great Sacrifice; and implored the Bleſſing of Heaven on the Eſſays to do Good which they had made, with the Counſel and Conduct of Heaven for their further Eſſays, and ſuch Influences of Heaven as might bring about thoſe *Reformations*, which it was not in their Power to accompliſh. On theſe Days the Doctor, with another Miniſter carried on the Exerciſes.

This was his Method on *Thurſday* Mornings: But at length he found it expedient to change his Queſtion; and He made this his alternate one; *Is there any particular Perſon able to do the Good, which lies out of my more immediate Reach, to whom I may offer ſome good Propoſal?*

By anſwering this Queſtion, he made his Converſation ſtill more uſeful. Thus he was often a Doer of Good *at the Second Hand*, and often had the Pleaſure not to be known to have any hand at all in what was done.

The Queſtion for Friday Morn was conſtantly this; *What ſpecial Subjects of Affliction, and Objects of Compaſſion, may I take under my particular Care; and what ſhall I do for them?*

Here he took a Catalogue of the *Poor* in his numerous Flock; but extended his Care further than ſo, wherever he ſaw any miſerable. He minded alſo, who wanted *Employment*; He took notice of thoſe under *peculiar Exerciſes*; and was very tho'tful, what Souls were by particular Addreſſes, to be *pull'd as Brands out of the Burning*, becauſe of their being abandoned to flaming Wickedneſs? He conſtantly fingled out one or other of theſe to be on this Morning conſidered.

I ſhall only add one thing more upon this Head: He conſidered, that tho' the *Wind* will not fill the *Hungry*, yet it will turn the *Mill*, that will grind the *Corn* to fill the *hungry*. And therefore, having his *Liſt of Miſerables* commonly with him, he very often in Company would make it a Subject of the Converſation, *What ſhall be done for ſuch or ſuch an one in my Liſt?* And thus, beſides the innumerable Kindneſſes which he had himſelf more immediately done for them, he procured multitudes of Kindneſſes from others; and the firſt Spring in the Motion has been unknown to them. Very much of the *Spirit* and *Pleaſure* of his Life was in ſuch things as theſe. And I may tell my Reader, what I gave him to underſtand before, that he did *not* ordinarily let *one Day in a Year* paſs him, without ſomething expended on *pious Uſes*, beſides his other continual *Kindneſſes* to afflicted People.

And at length I arrive to *his Queſtion* for Saturday Morning. I may well call it *his*, for it was about the Concerns of *his own Soul.*

The Queſtion was; *What more have I to do for the Intereſt of GOD in my own Heart and Life?*

I ſhall a little here illuſtrate his way of Thinking upon this Queſtion.

He would ſet himſelf to conſider the more *ſpecial Sins of his Youth*; and what more *ſpecial Service* he ſhould do for the Kingdom of God, in the greateſt Contrariety to his *former Miſcarriages.*

He ſet himſelf then to conſider the *Reproaches* he had met with; and upon this, what *Services* he ſhould be awakened by them to do for the Kingdom of God.

He conſidered, how he was favoured with ſurprizing and uncommon Opportunities to publiſh many *Books of Piety*; and of what vaſt Concernment it was, that he ſhould take effectual Care *his own Books* did not prove at laſt his Condemnation, by his failing in thoſe *Attainments in Religion*, which he commended unto others. Wherefore (with Prayers to be delivered from this) he would ſometimes on a Lord's Day Evening read over his own *Books of Devotion*, and work them over again upon his Heart, until his own Soul was exquiſitely conformed unto them.

He reſolved, that whatever *bodily Infirmities* he might labour under, (or that he could call to mind he had been viſited with) he would make them the *Occaſions* and *Incentives* of ſome agreable Diſpoſitions in his Soul.

Thus I have given you a brief Specimen of his anſwering the *laſt* Queſtion: I have been the more *brief* here; becauſe a *fuller Anſwer* will be given to it in the fixth Chapter of this Book, where I ſhall treat of his *Chriſtian Life* at large.

Chap.

CHAP. III.

His Experiences, and Deliverances from Temptations, Dangers and Sickneſs; together with his Deliverances from Evil Tongues & Pens; and his Carriage & Reſolutions when troubled with them.

1. AMONG the *three Things* which conſtitute a *finiſh'd Divine, Temptation* is one; and none muſt expect to be very conſiderable without them. Mr. MATHER had his ſhare of them.

HE was never much tempted to queſtion the *Exiſtence* and *Providence* of the DEITY: If ever he was at all, he *rejected* the tho'ts with the utmoſt Deteſtation and Abhorrence.

WHENEVER he was tempted to any evil *Frame* of Soul, or any wrong *Action*, his conſtant Courſe was to cry out, *O LORD I beſeech THEE, Deliver my Soul!* and he endeavoured to form ſuch *Tho'ts* as ſhould be *reverſe*, to thoſe inſuſed or excited by the Tempter, as well as to *act contrary* and diametrically oppoſite to what he was tempted to. Thus he *reſiſted the Devil* until *he fled from* him: He tho't, that Oracle in 1 *Cor.* xv. 58. was Anſwer enough for any Temptation.

2. I will relate one or two Inſtances of the Divine Appearance to keep him from Deſtruction, when in very great Danger.

IN his 36th Year he received a Remarkable *Deliverance*. For, Riding over a *Bridge* one of the *Poles* on it, that was *rotten*, broke, and his Horſe broke thro' and *ſunk down to his Breaſt*. Mr. MATHER choſe rather to keep the Saddle than go off into the *River*, and the Horſe to the Aſtoniſhment of the Company *roſe* again (tearing off his *Shoe* in Riſing) and leap'd over with Mr. MATHER ſafe upon him.

How

How happily do all Creatures ſerve us, while we are ſerving their and our LORD!

I ſhall relate but one notable Deliverance more: When the Squadron arrived from the *Weſt-Indies*, on Board of which there was a conſiderable Army returned from a fruitleſs Expedition there; Mr. Mather was deſired by many of the Officers to give them a Sermon on a certain *Sabbath* upon an *Iſland* where they put aſhore to air themſelves. He raſhly undertook it, but while he was in his Excellency's Barge, he was taken ſo very Sick that his Friends muſt needs carry him back again. As ſoon as he came Home he was well: The Admiral afterwards told him, it was well he went no further; for the Army had newly ſuffered a great Deſolation by a Sickneſs more infectious and deſtructive than the Plague it ſelf: And had he gone and converſed among ſuch an infectious Company, it would probably have coſt him his Life, as it proved mortal to many of his Neighbours, who were ſo hardy as to go down among them.

3. But having mentioned his being kept from illneſs, I may now very properly add a Section of his being *viſited with Sickneſs*, his *Thor's* under it, his *Deliverance* from it, with the grateful Sentiments of his Heart upon being kept from ſundry Diſeaſes.

Sometimes, eſpecially when a Young Man, he was troubled with tormenting Pains in his *Teeth* and *Jaws*, which *Pains* made him loſe more Time [illegible] he was willing to ſpare, and which produced [illegible] ſad Hour to him in his Pilgrimage. In theſe [illegible] he would ſet himſelf, as well as he could, to *try his Ways*.

He conſidered whether or no, he had not ſinned with his *Teeth*? How? By ſinful and exceſſive *Eating*: And by *Evil Speeches*; for there are *Literæ Dentales* uſed in them. At laſt by a courſe of Waſhing behind his Ears and on the Top of his Head with *Cold Water*, he obtained a Deliverance from the uneaſineſſes.

By

By Reaſon of his Sedentary Life, great Study and little Exerciſe, he was when in Years much afflicted and enfeebled with Sickneſs at his *Stomach*, a palled and pained Stomach. From hence he muſt awaken himſelf to bewail his want of a Stomach for the Service of God, and Meditations on his Saviour, he muſt mourn for his not having an Appetite for the beſt Objects and Actions, which he tho't he had not duely reliſhed: The Offences of his Stomach in the Intemperance of the Table he tho't alſo to be bewailed; he muſt beg the Pardon of his Miſcarriages thro' the Blood of the great Sacrifice, and beg Grace to carry it better. Thus he fetch'd *Good out of Evil*, and thus Evil *work'd together for* his *Good*.

The laſt Thing I ſhall mention in this Section is his pious Tho'ts upon being delivered from Sickneſs *in General*, and *five Diſeaſes* in particular.

He was ever deſirous, to be greatly affected with Diſpoſitions of agreable Gratitude unto the God of his Health; and by the Health with which he was favoured to be awakened unto ſuch Acknowledgments of God and ſuch Reſolutions of Piety, as he tho't were moſt emphatically expected from him. Wherefore when he viſited the Sick, he would bleſs the Lord for his own *Freedom* from their Diſeaſes; and would think, what *moral Diſeaſes* and Diſorders he had analogous to them, againſt which he ſhould be watchful; and unto what Graces and Actions he ſhould by the Goodneſs of his Saviour be animated, and he would firſt offer his *Prayers* and then employ his *Cares* for the obtaining of them.

There are particularly *five Diſeaſes*; his Deliverance from each of which, he improved in a way of exceeding *Thankfulneſs* unto the Lord his *Healer*. And being delivered from *them*, he would on the occaſion glorify his God after this manner. Since he was not lying under the living Death of a *Palſey*, he would be very zealous and *active* in the Service of God

God. Since he was not under Corroſions of a *Cancer*, he would have all Tendencies to *Envy* extinguiſhed in his Soul, and a perpetual Joy at the Proſperity of his Neighbour flouriſhing in him. Since he had not the Tortures of the *Gout*, his *Feet* ſhould chearfully carry him to the afflicted, with Comfortable Words, and unto the Congregation of the Faithful; While his *Hands* ſhould not be idle in writing for God, and in diſtributing to the Poor. Since the *Stone* had not laid him on the Rack, he would be full of tender *Compaſſion* to all the Miſerable. And ſince he was not waſting with a *Conſumption*, he would beware of *Leanneſs* in the Soul, and *pining away* in Iniquity. Thus he *learned Obedience by the things which he ſuffered* not.

4. I never obſerved among Pagan Writers a better deſcription in ſo few Words of a good Man, reſolute in *Virtue*, even while he is *reproached* for it, than that of Rutilius, *RUTILII Virtus & Innocentia lateret, niſi accepiſſet Injuriam; Dum viciatur effulſit* †. The very ſame may be ſaid concerning Dr. Mather, in the midſt of the *baſe Uſage* he met with from the *Tongues* and *Pens* of ſeveral.

My excellent Uncle of *Witney* in *Oxfordſhire*, in his *Letter about Temptations*, obſerves, that Miniſters, who meet with abuſes from ſorry and ſcoundrel People, have cauſe to look on themſelves as humbled on the Account of their having the *Ægyptian* Plague of *Lice* upon them. If ſo, then the Doctor might have Cauſe for Humiliation on the ſame Account; having perhaps the Inſults of contemptible People, the Aſſaults of thoſe inſignificant *Lice*, more than any Man in *New-England*. Theſe troubleſome but diminutive Creatures he ſcorn'd to concern himſelf with, only to *pity* them and *pray* for them.

However God appeared ſo for him, that ſeveral of them have at laſt been bro't to confeſs, againſt

† Seneca Epiſt. 79.

their

their Will almoſt, what ſuperior Excellency there was in him.

I will here for ſome Cauſes inſert one Paſſage; (tho' there were ſeveral in the Doctor's Life of the ſame Importance) 'Tis this;

In the Year 1704. *Octob.* 10. there came ſeveral People to the Doctor very late at Night, telling him, there was a Man in the Town lay a dying, but could not be ſatisfied unleſs he ſaw *him* before he died. The Man was noted for his wickedneſs. *

When the Doctor came to him (who wondred at him that he would ſo readily do it) he told him to this Purpoſe, 'That he had been a very profane Perſon; that he had given himſelf a great Liberty to 'abuſe good Men; but had abuſed no Man in the 'World ſo much as Doctor Mather, and that he 'could not go out of the World without confeſſing 'it, bewailing it unto him, and beſeeching him to 'pardon it.' The Doctor asked him, if he had received any particular Prejudice, or ever had been informed or could have pretended any particular Matter of Fact, upon which his Abuſes might have been eſtabliſhed? He gave him to underſtand, that 'There 'was nothing of *that*, but all was downright *Malig-* '*nity*; for he took him to be a Man that did *more* 'Good than others, and that was *all the Reaſon* why 'he had vilified him more than other Men'.

The Doctor, after his well known mild Way, told the Man, That there was no Occaſion for any Pardon becauſe of his Speaking *diminutively* of him; for, ſays he, you may ſpeak ſo of me, and do me no wrong. But, continued he, for your ſpeaking injuriouſly, falſely, calumniouſly of me, it was indeed a Fault; yet, as he would forgive it without his asking for it, had it been ten hundred times more than it was, he would join with him in crying to God for the Forgiveneſs of that, and every Thing elſe where-

* His Name was *George Fielding*.

in

in he had done amiſs.' He did ſo. The Man was full of Affection to him, kept continually crying for him to be with him the next Day in the Forenoon, and he died in the Afternoon.--- And perhaps every Man who ever reproached him, if he were to place himſelf in the Circumſtances of a *dying Man* would alter his Opinion and change his Tone.

I have ſaid of his *meaner* Reproaches: But, could one think it, the Doctor's diſtinguiſhing *Piety* and *Uſefulneſs* procured him ſome Enemies among thoſe who might *otherwiſe* paſs for *Men of Senſe & Credit.* Such would ſometimes ſpeak *diſreſpectfully* of him; and now and then a Zoilus would vent his Spite, *ſoam out his* Malice and Shame; while he inſtead of returning an Anſwer when adviſ'd to it, choſe rather to publiſh ſuch Treatiſes as were laſting Teſtimonies of his *Religion & Charity.*

There were ſome who alſo *wrote* againſt him; but againſt all their Calumnies, as St. Ignatius ſaid to Polycarp, he ſtood *ſteady, and faſt as a beaten Anvil.*

Sometimes they would endite *Letters* full of groveling Malice, and ſend them unto him: He received them without Emotion of Soul, and tied them up till they made a large Bundle, on the out ſide of which he wrote, *Libels: Father, forgive them!*

And ſome have *publiſhed Books* full of Lies and Invectives againſt him: But, as the *Authors* were but little regarded, the *Books* were ſcarce ever look'd in. The Doctor took no other Satisfaction of them, but juſt to write in the beginning of the Books: Job xxxi. 35, 36. *---My Deſire is--- that mine Adverſary had written a Book: Surely I would take it on my Shoulder and bind it as a Crown to me.* He tho't it not worth his while to write againſt them, or rather for himſelf; but choſe once for all to give the World, his *Right Way to ſhake off a Viper.*

I know not here how to uſe more ſignificant Expreſſions than thoſe us'd by Mr. BAXTER in his *dying Thot's* † concerning ſuch as had been Angry with him, and could not endure him to anſwer them, and vindicate his own Innocency; I ſay, I know not how to uſe better Expreſſions of Dr. MATHER with reſpect to his Enemies, than theſe,--- That 'all of them together were never able to *faſten* their Accuſations, and procure any *common Belief*; nor to bring *him* under deſigned Contempt; much leſs to break *his* Comforts, Encouragements and Labors.

I ſhall ſpeak of but one thing more, and conclude this Chapter with it. The Doctor was a firm *Friend to his Country*; and by Conſequence muſt be *hated* by the *Enemies of it*, as he was: For *I ſuppoſe there was not one Enemy of our Country but what profeſs'd open Enmity to Him* * for a great number of Years, perhaps the greateſt part of his Life.

AND therefore they were glad of all Opportunities which they might improve for their Advantage *againſt him*; and were particularly pleas'd when they could meet with any *private Letters* from *others* to him, as well as from *him* to others, which ſome were ſo diſingenuous as to expoſe: They were never able to bring about their Deſigns: The Doctor was high above their reach.

BUT becauſe the ſhowing of *private Letters* is a frequent Practice, tho' a very barbarous and ungentlemanly one, I will take the Liberty to tranſcribe for the uſe of the *Learned*, the Words of CICERO, *in Marc. Anton. Philippic.* 2.

† Pag. 227, 228.

* *Quonam Fato meo*, P. C. *Fieri dicam, ut nemo his Annis viginti Reipub. Hoſtis fuerit, qui non Bellum eodem Tempore mihi quoq; indixerit.* Ciceron. Philip. Secund.

At

At etiam Literas quas me ſibi miſiſſe diceret recitavit Homo; et humanitatis expers, et vitæ communis ignarus. Quis enim unquam, qui Paulum modo bonorum Conſuetudinem noſſet; Literas ad ſe ab Amico miſſas, offenſione aliqua interpoſita, in medium protulit, palamq; recitavit? Quid hoc eſt aliud, quam tollere e Vita Vitæ Societatem? Tollere Amicorum Colloquia abſentium? Quam multa Joca ſolent eſſe in Epiſtolis, quæ prolata ſi ſint inepta eſſe videantur? Quam multa ſeria, neq; tamen ullo modo divulganda?

---- At ego, non nego; teq; in iſto ipſo convinco non Inhumanitatis ſolum, ſed etiam Amentiæ. Quod enim Verbum in iſtis Literis eſt, non plenum Humanitatis, Officii, Benevolentiæ? Omne autem Crimen tuum eſt, quod de te in his Literis non male exiſtimem; quod ſcribam tanquam ad Civem, tanquam ad bonum Virum, non tanquam ad Sceleratum et Latronem. At ego tuas Literas etſi jure poteram a te laceſſitus, tamen, non proferam.

Chap. IV.

An Account of his various Writings, more particularly of ſome that he has Printed, and of others that remain in Manuſcript.

THE *Number* of the Books, which he printed, is *three hundred eighty and two*; and and yet, as one of the *Greek* Poets ſays of *him that acts with GOD on his ſide*, he wrote them, as he *did all Things with Eaſe*.-- On the outſide of the *Catalogue* of his Works, which I ſhall give you at the End of this Book, he wrote that Text for his further Excitation and Encouragement, Joh. xv. 8. *Herein is my Father glorified, that ye bear much Fruit*: And upon looking over the *Catalogue*, I

could not help putting theſe *two Lines* at the End of *it*, in which I acknowlege there is more *Truth* than *Wit*:

Quam numerare Dies Sol dat mortalibus Anno,
Plures ſe doctos edidit ille Libros.

2. BEFORE I ſpeak of *one* particular Book, I ſhall make a *general Obſervation* concerning the Doctor's Writings. To prepare the way to the Remark, let me tell you, That Dr. MATHER's *quick Diſpatch* in *Reading* was well known to all; he would *ride Poſt* thro' an Author, *Curſuq; pedum prævertere Ventos*; and yet, which was more ſurprizing, he always *remembred the moſt obſervable* Things he read, was *Maſter* of them and able to *produce* them.

MY general Remark therefore concerning moſt of the Doctor's Writings except his *practical* ones, is, That we need not wonder to find in his Books ſo *many learned Alluſions* and *References*; for it is next to impoſſible, that a Man ſhould keep from *writing learnedly*, and as if he were acquainted with Author's and their Sentiments, when his Mind is ſtored with their *various Ideas* and Images, and he is a compleat *Owner* of them.

THERE are indeed a Set of *Witlings*, who for Fear of *Pedantry*, and hurting a Period, would not quote a *Greek* or *Latin* Sentence, however weighty and pregnant it may be; but, inſtead of the *maſſy Senſe* in the Expreſſions of *others*, chuſe *their own eaſy Flow of Words, and gliding Vacuity of Tho't*. Thus theſe Men *Dum vitant vitia in contraria currunt* †, to uſe a Sentence of HORACE's; and, to mortify them with another Author, JUVENAL gives their Character when he ſays of ſome, *Rarus Sermo illis et magna Libido tacendi* *; which laſt Sentence I would tranſlate, they have *a great Guſt for ſaying nothing*.

† *Horat.* Sat. 2. * *Juvenal* Sat.

But on the other ſide, I muſt confeſs there may be a Fault in endeavouring and *ſtraining* for *far fetch'd*, and *dear bought* Hints, and *cramming* a Diſcourſe with them: And therefore I cannot but ſubſcribe to the ingenuous Obſervation of Mr. Trapp †, That good *Writings*, as *Clothes*, ought *not to be loaded with Jewels.*

But this is no Exception againſt the Doctor's way of Writing; for, tho' his Treatiſes were *ſtuck with Jewels*, they were not *burthen'd* with them: No! There were juſt eno' to render a ſtrong & eaſy *Splendor.*

I need not ſay any more in a general way concerning Dr. Mather's *Writings*; ſince in the 44th and 45th Pages of his *Manuductio* he has hindred me, by giving the World a Deſcription and Account of them.

3. I come more *particularly* to ſpeak of ſome of his *Publications*, with a *Vindication* of them, and an *Account* of others, together with the Character of ſome *prepared* for the Preſs, and now in my Hands.

The firſt Book, I ſhall treat of, ſhall be his *Magnalia CHRISTI Americana*: A *Book* replete with *Learning*, and excellently calculated for the Advancement of true *Religion & Undefiled*: A *Book*, in which the good Names of above *fourſcore Worthies*, who for the Cauſe of Christ came over into this Land when it was a Wilderneſs, are conſign'd over with Honor, to late Poſterity: A *Book*, in which there is a faithful Account of the *Actions* & *Sufferings* of our *Fathers*, together with a true Relation of many remarkable Providences in ſetling this Land, it's *Churches*, *Colleges*, *Schools* and *Inhabitants*: and, in a word, a *Book*, in which the deſigns of a *Church-Hiſtory* are exquiſitely accommodated.

† *In pretio Gemmæ ſemper habitæ, ſemperq; habebuntur: veſtem interim Gemmis, etiam diverſorum Generum, quaquaverſum onuſtam & cooperiam, quis non videret potius quam laudaret?* Joſ. Trapp, Prælect. Poetic. p. 134.

But I had rather on this occaſion uſe the words of Mr. Alsop (a Gentleman of great *Learning* & *Piety*, as well as of finiſhed *Wit*) who, when an *Abridgment* of this *Hiſtory* was propoſed in an Aſſembly of Miniſters, ſaid; *It is a very improper Propoſal; 'Tis impoſſible to abridge it! Abridging it will injure it. There is nothing ſuperfluous in it: Inſtead of Epitomizing it, you had better read it twice over as I have: No Man that has a Reliſh for Piety or for Variety can ever be weary of it.*

I have ſeveral other Letters by me from Gentlemen beyond Sea, which are *full* to the ſame purpoſe. And here, the Gentlemen at *Scotland* will give me leave to declare it, that they highly valu'd the Performance: and the equally learned and modeſt Mr. Millar of *Paiſley* in particular will forgive me, if I ſpeak of it, that in his excellent Book of *the Propagation of Chriſtianity*, he mentions the Doctor as well as his *Magnalia* with great Reſpect.

In deſcribing the *Magnalia*, I mentioned *the Lives* in it and their Number: I may take notice here, that by the Year 1718. the Doctor had publiſhed the Lives of no leſs than *one hundred and fourteen* Men, and more than *twenty* Women, and ſince that Year, he has printed Accounts and Characters of many more; not to ſay any Thing of the tranſient but honourable mention many others have had in the Doctor's Tractates.

But I may particularly ſpeak of *the Life* of his *Father*, Publiſhed in the Year 1724, which may paſs for an *Appendix* to the *Magnalia*: It is a very *entertaining Life*; was well received in *Scotland*, and in *this* Country; and is worthy to be perus'd by every Man of Senſe, Honor, and Vertue.

The Doctor has given to the World a Book entitled, *Pſalterium Americanum*; the Deſign of which was, firſt, to give *in Metre* an exact and literal *Verſion*

Verſion of the *Hebrew* Text, without any Jingle of Words at the End; and then, at the End of each Pſalm, to produce thoſe *Illuſtrations* of the Text, and thoſe *pious Hints* that would both *enlighten* the Mind, and *warm* the Heart of the Singer. As for the *Illuſtratory* part, no Man that has any Value for Divine Knowlege can find Fault with it; and as for the *Metrical* Verſion ſome prefer it vaſtly to *any other*; for as on one hand it has no large *Paraphraſe*, nor yet any *Diminution* of the Senſe of David, ſo on the other it has no Occaſion to ſelect improper *Words* for the ſake of a Rhime.

The *Directions for a Candidate of the Miniſtry*, which Dr. Mather has printed, has occaſioned ſo many Letters of *Thanks* and *Compliments*, that it would fill a *Volumne* to recite them. And indeed, (*Quis unquam vituperavit?*) Who ever ſaid a word againſt it?

The Doctor's *Chriſtian Philoſopher*, in which the learned World enjoys a rich Treaſure, is a celebrated Piece: An ingenious Gentleman from *London* writes of it "*It is the Glory of* New-England, *as it is the Admiration of* Old.

His *Ratio Diſciplinæ Fratrum Nov-Anglorum*, (which Title he borrow'd from Comenius,) has had very great Encomiums.--One of the moſt finiſh'd *Gentlemen* and *Scholars* in *America*, one who was born for Government over Men as well as to be a Ruler in the Common-wealth of *Learning*, and one who is *Delicium Humani Generis*, has been pleas'd to write of that Book, that "*it is a decent conſiſtent Method of Church-Government*".

Thus I have writ of one or two of the Doctor's Books, which produced him the *greateſt Eſteem*: theſe I choſe to ſpeak of, becauſe they were compoſed with ſtrong Tho't and great Application.

I will not mention any of his *ſmaller Works*, many of which were never deſign'd in the compoſing for *the Preſs*, and therefore needed not that great *Accuracy* as if they *had*: And it was the Doctor's frequent Wonder that *thoſe Compoſures he wrote with the leaſt Trouble and Care, found a Paſſage into the World, while many of his elaborate Compoſures lay by him.*

But yet in and by thoſe *ſmaller Books* (which he ever modeſtly call'd *Eſſays*) he ſhow'd he was in *Labours more abundant*, he diſcover'd the great *Reach* of his *Tho't* and *Compaſs* of his *Learning*, did a vaſt deal of Good and procured the Thanks of innumerable. Many of theſe have had *ſeveral Editions* with *Prefaces* from Men of the *firſt Rank* in the learned World.

I ſhall acquaint my Reader with two or three of thoſe (Treatiſes or rather) *great Performances*, which he left behind him in Manuſcript.

There is his *Angel of Bethesda*: a Book in which under *every Diſeaſe* there are proper, religious, Chriſtian *Sentiments* for thoſe who are Sick; and then the moſt *ſimple and eaſy Medicines* collected from his own Knowledge and Uſe, and from among the moſt noted Receipts and Experiments in learned Writers. This is a conſiderable Volumn, and coſt the Doctor many Years ſtudy to fill and embelliſh it.

There is his *Boanerges*, or *Work of the Day*: A large Treatiſe, deſign'd for the promoting an *Union* amongſt *Proteſtants*, and written with great Care, long Obſervation, hard Study and a laudable Charity.

There is likewiſe his *Triparadiſus*, which was ſent to Mr. Wyat Bookſeller in *London* in order to be publiſhed: Since which I am informed the *Bookſeller* is dead, and know not what is become of the *Manuſcript*. It is pity it ſhould be loſt: It ſhow'd a great Acquaintance with *Divine and Human Learning*.

His

His *Goliathus detruncatus*, had *as ſad* a Fate. The Book was written againſt Mr. Whiston: The Deſign of it was to ſhow, that moſt of the *Antenicene Fathers* were orthodox and not *Arian*, contrary to that learned Man's groſs Miſtake: It was written in an *Epiſtolary* Way: Dr. Edwards a famous Divine of the *Church of England* was bringing it into the World, and had written a *Preface* to it; but, Dr. Edwards dying when it was upon the brink of appearing, the *Work* was bro't to a *full Stop*, and I have not heard where the *Letter* is diſpoſed of.

There remains but one more to be treated of; and *That* is a Work the writing of which is enough conſtantly to employ a Man, unleſs he be a *Miracle of Diligence* the *half* of the *Threeſcore Years & Ten* which is the Sum of Years allowed us. I mean, his *Illuſtrations of the ſacred Scripture*. The Doctor, from an Hint given by that very great and learned Man my Lord Bacon, begun this Work in his *thirty firſt* Year, tho' he had before *ſome* Materials for it by him; and in his *fifty firſt Year* ſo finiſh'd it, as to publiſh his Proposals for printing it, intituled, *A new Offer to the Lovers of Religion and Learning*. Ever *ſince* that Time to his *Death*, he was adding to it; ſo that now it is judged to be *by far the greateſt Amaſſment of Learning that has ever been bro't together to illuſtrate the Oracles of GOD*. I ſhall ſay no more here concerning it; deſigning to print *Propoſals* for it's Publication, together with which I ſhall give a faithful Deſcription of it.

5. I ſhall have done this Chapter, when I have writ Dr. Frankius's Preſcription which Dr. Mather learnt of him and obſerved, that is, "When "one has projected any Thing that will be *evidently* "a Service to the Kingdom of God, he ſhould go on, "with a lively Faith in Him to carry him thro', tho' "at the preſent he may have but little Proſpect of "accompliſhing his Deſigns: God will doubtleſs do "very wonderfully for him".

Chap.

CHAP. V.

Foreign Honours and Correſpondencies.

SECT. I. *Foreign Honours.*

1. THE wiſe Man ſays, Prov. XI 27. *He who diligently ſeeketh Good procureth Favor*; which Proverb Dr. PATRICK thus paraphraſes, "He that from the Time he riſes ſtudies "nothing but how to do Good unto others, ſhall "obtain Favor both with GOD and Man". Doctor MATHER knew experimentally the Truth of this.

2. I remember the famous ZANCHY in his Oration, when ROTANUS was made a Doctor, ſays; --- *Quos DEUS prior promovit, quis rejiciat? Quos DEUS prior excellentibus Donis vero Doctore dignis exornat, quis Doctorum Ornamenta his deneget?* And the ſame may be ſaid concerning Mr. MATHER; When he was *worthy* of the *Doctorate*, why ſhould not he have it?

THE Renowned Senate of the Univerſity of *Glaſgow*, ſenſible of his great Merits, in the Year MDCCX. preſented him with a *Doctor's Degree*, with a *Diploma* for it, and the *great Seal* of the Academy affix'd unto it.

IN the *Diploma*, ſpeaking of the higheſt Academical Honor, the illuſtrious *Senate* ſays; *Cum hoc Academico Honore digniſſimum cenſeamus Virum Egregium* COTTONUM MATHER, *Evangelii apud Boſtonienſes Angliæ novæ Incoles Præconem celeberrimum. De cujus quippe Vitæ Integritate, Ingenio, Prudentia, et ſacrarum Literarum Cognitione, nobis et orbi quidem literato conſtet; Fama ſimul, et editis ab eo ſcriptis, iſtarum Virtutum Teſtibus luculentiſſimis; Eum Virum cl.* COTTONUM MATHER *Doctorali in S. S. Theologia Dignitate inſigniendum judicamus* &c.

WHEN

When the *Diploma* was ſent unto Dr. Mather, the moſt excellent *Vice-Chancellor* of the Univerſity wrote very kindly to him. I will take the very great Freedom to quote a Paragraph or two of his Letter; "The high Value (writes he) the Univerſity here "has for you, I hope, you will no longer doubt, "when I tell you, they have confer'd the higheſt "Academical Degree upon You, the Doctorate in "Divinity; which *I am perſuaded is but what you* "*deſerve.* Be pleaſed therefore to receive your *Di-*"*ploma*, which could not be ſent ſooner, in regard "no ſuch ſure Occaſion offered until now. Sir, I "ſhall henceforth reckon you under a nearer Rela-"tion to this Society, and as one of us".

The *Dean of the Faculty* alſo about the ſame time writes thus: "Upon a Motion made in the Fa-"culty of this Univerſity, that ſome Teſtimony be "given of the Senſe we have of your Merit, it was "unanimouſly agreed unto, that theHonor of *Doctor* "*of Divinity* ſhould be conferred on you. And, "according to the Power they have by their Founda-"tion Charter, granted ſome Hundreds of Years ago, "They have (diſpenſing with your Abſence) created "you *Doctor of Divinity*; and having ordered your "*Diploma* they have ſigned it, and appended the "Univerſities greatSeal. This theirDeed is as valid, "as any Univerſity in *Europe* can make it".

From this Time Dr. Mather had a very intimate Friendſhip and Correſpondence with ſeveral Gentlemen of that Univerſity: He heartily lov'd them unto his Death, and never ſpoke of them but withTerms of the greateſt Reſpect.

And, as the very learned Man I quoted above ſays, that † *the Title and Ornaments of Doctor's ſhould ſtimulate*

† *Vobis cavendum eſt, ne quod non nullis contingit, contenti inflatique ſolo Doctorum Titulo ſtudia negligatis; ſed danda potius Opera, ut Titulus iſte, Ornamentaq; Doctorum nobis ſint ſtimuli ad diligentius ſtudendum & faciendum Officium.* Zanchii Orat de Dignitate ſtudii Theolog.

ſtimulate them to an induſtrious Studying and Doing their Duty: of this Doctor MATHER was exceedingly deſirous.

WHEN he received his *Diploma*, he immediately look'd upon it as an Encouragement unto him in the Service of CHRIST and HIS Kingdom: He rendred Thanks to Heaven, and beg'd Grace to make ſuch an Improvement of the Encouragement as might anſwer the Demands of Heaven from him: And he ſet himſelf to conſider, What *Sanctity*, what *Gravity*, what *Uſefulneſs*, what ſhining *Abilities* and *Performances* the Church of GOD might juſtly demand from one ſo diſtinguiſhed above any Man in the *American* Colonies.

I ſhall have done with this Head, when I have told my Reader of the pious Uſe he made of his *Ring*.

SOME of the Doctor's Friends adviſed him to wear his *Signet Ring*, as a Token and Aſſertion of his *Doctorate in Divinity*, to which he was admitted as above; and not to do it from any Vanity of Ornament, but out of Obedience to the *Fifth Commandment*, which directs us to aſſert the Honor of any Dignity, in which the Providence of GOD may ſtation us.

THE Doctor therefore would wear this *Ring*; and made this Action, ſo ſeemingly inconſiderable, a great Engine of Religion.

Firſt, HE *look'd* on *the Ring* as a *continual Admonition* to him, to do *nothing* below the Character, of which that was a Memorial; nothing diſagreable to the *Gravity* the *Diſcretion* and *ſuperiour Behavior* with which a *Doctorate* ought always to be attended.

Secondly, IT effectually admoniſhed him, that in his *Diſcourſe* there ſhould paſs nothing out of his Lips that was mean, or not according to the Laws of *Wiſdom*, *Goodneſs* and *Uſefulneſs*.

Thirdly,

Thirdly, The ſight of the *Gold* frequently excited *Wiſhes* and *Prayers* in him of this Importance. *May I have the Grace, the Gain of which is better than that of Gold! May I be a Son of Zion comparable to fine Gold!* And on the *Signet*---*May I be preſerved from ſo provoking the holy LORD, that if I were a Signet on his Right-Hand, He would pluck me thence!*

Fourthly, One Original to the Ceremony of a *Ring* for *Doctors of Divinity* was to intimate, that they ſhould be ready to ſet their *Seal* to the Advice which may be received from them. The Doctor improved this as a Caution: His Advice was asked on many Occaſions; he would be very conſiderate, and on ſuch Occaſions deliberate and look up to Heaven, deſiring to ſpeak nothing but what he ſhould be willing to *ſeal* it and ſtand to it.

Fifthly, The Emblem on the Doctor's *Signet* is A Tree with Pſal. 1. 3. written under it; and about it GLASCUA RIGAVIT. The Caſt of his Eye upon this, conſtantly provoked him to pray, Κατα Θυμον, *O GOD, make me a very fruitful Tree, and help me to bring forth ſeaſonable Fruit continually!*

5. The Reſpect which the *Royal Society* in *London* paid him, did alſo very much encourage him, and fortify him in his Eſſays to do Good, while it added to the inferior Circumſtances, in which he was placed above the Contempt of envious Men.

'Twas in the Year 1714. he received a Letter from the Secretary of the *Royal Society*, [Richard Waller, Eſq;] dated *Decemb.* 4. 1713. in which are theſe Words; *As for your being choſen a Member of the Royal Society, that has been done both by the Council and Body of the Society: only the Ceremony of an Admiſſion is wanting; which, you being beyond Sea, cannot be performed.*

After

AFTER this he had ſeveral Letters from many conſiderable Gentlemen of that Society, who always Superſcribed their Letters to him as *F. R. S.* And he was aſſured by ſeveral of them, that he ought to affix *that* Title to his Name before his Works: otherwiſe he would never have done it.

BUT there are a few in *New-England*, who, as they grudg'd the Doctor *any* Honor, were ſo very fooliſh and impudent as to doubt, nay to deny his Right unto *that* Title: The Reaſon they gave for it was; becauſe his Name was not in the *Liſt of the Members of that Society*: But they are ignorant of it, that, altho' his Majeſty's Subjects in any of his extended Dominions may be a *Fellow of the Royal Society*, they may not have their Names in the *Liſt* of the Society if they are abſent; which is the only Reaſon why the Doctor's was not. But if it be ſaid, there are the Names of ſeveral *outlandiſh* Gentlemen in the Liſt; what is this to the purpoſe? They are *Foreigners* and are allow'd this Honor becauſe they are ſo: whereas no Man among his Majeſty's Subjects may have this Favor, unleſs he be preſent and be formally admitted.--- Several Gentlemen of the Society wonder at the Stupidity of thoſe People who doubt this, and in their Letters expreſs their Amazement at it: I have at this Time in my Hand, Letters from Mr. WALLER, Dr. CHAMBERLAIN, Dr. WOODWARD, Dr. JURIN, and others who give Dr. MATHER his Title, and expreſs Concern that ſome ſordid People *here* will not allow it.

BUT the Doctor was very eaſy, as well he might; for if he *had not* the due *Title* allowed him, he *deſerved* it; as his *Chriſtian Philoſopher*, his *Curioſa Americana*, or Letters to the Royal Society, together with his (unprinted) *Angel of Bethesda* abundantly teſtify.

4. As for *Domeſtic Honours* they were comparatively but *ſmall*; they honored not the Doctor ſo much as he honored *them*.

5. I

5. I know not how better to diſmiſs this Head than with a pious Tho't which the Doctor had, upon the *Honors* of this World, and a Name among the Learned of the World.

There is (he tho't) an accurſed *Idolatry* committed, when we take Notice of this and that conſiderable in any *Man*, and conſider not at the ſame Time the great God as the Author of all this Excellency. *Man* ought to be look'd on as nothing, any further than what God makes him to be; ſo that when we ſee any thing that looks *great* and *good* in any *Man*, it muſt be with ſenſible Acknowlegements, that *all comes from GOD*.

The moſt of Men will celebrate the *Learning*, the *Vertue*, the *Conduct* of an eminent Perſon without the leaſt Obſervation of our Maker in all; much leſs do they give *all* the Glory of *all* to God, and behold *Man*, as no other than a *Veſſel* choſen by the *Grace of GOD*, to exhibit *ſomething* of His own Glory in the Points which render the *Man* obſervable.

Dr. Mather therefore trembled, and was fill'd with a ſhuddering Horror, at the Tho'ts of having a *great Name* in the World, or being applauded, admired and mightily talk'd of. The Reaſon of this Regret was, becauſe he tho't thoſe that ſpoke well of *Him*, would not have the *Piety* to look further than him. He was afraid *his* poor Name ſhould have ſacrilegiouſly lodg'd upon it, ſome Regards that ſhould be transfer'd to the glorious God alone. Indeed he was ſenſible, there would be no *Iniquity* charged on *Him* for the *Sacrilege* into which others fell: But yet beheld it as a great *Infelicity*: He reckon'd himſelf *unhappy* in being the *Object* upon which any ſhould ſinfully *terminate* their Honors and Praiſes: He wonderfully abhorred it.

He rejoiced in it, if any *Lovers of GOD* ſaid; *The GOD of all Grace has diſpoſed that Servant of* His

to do vertuously; or *the Power and Wisdom of* GOD *have carried that Servant of* His *well thro' Labors and Sufferings*! This was all the Doctor desir'd; this was all his Ambition.

Sect. 2. *Foreign Correspondencies.*

1. IT would be tiresome to my Reader to tell what *Correspondents* the Doctor had beyond Sea together with their *Characters*. All therefore I shall say here is, that he had a very *numerous* and *extensive Correspondence*; so that I have known him at one Time to have above *fifty* beyond Sea to whom he was obliged to spend considerable Time in writing.

2. But, altho' it would be tedious to speak of *all* he was acquainted with by Letters, it will not be so to name a *few now Living* with whom the Doctor accounted himself *happy in a Correspondence.*

I have spoken before of his intimate Friendship with many Gentlemen of the *Scotch* Nation in the sacred Order, but I must by no means forget here to acquaint the World, that my Lord Pollul a Gentleman of great Goodness, Humanity and Religion, was pleased often to remember Him: I need not, I suppose, say any Thing more of *that* Nation; nor any Thing of his Intimacy with several *Ministers* of the greatest Character in *England* & *Ireland*: 'Tis well known.

The very great and good my Lord Chancellor King will not be angry, if I publish it, that he has honored my Father with his Letters.

The Author (if we are not mistaken in the Author) of the *Miscellanea Sacra* also, (which Dr. Mather look'd upon as an inestimable uncommon Treasure) will not take it amiss, if I let the World know he has many Times written to the Doctor.

Sir

Sir Richard Blackmore likewiſe very ſweetly entertained and highly gratified the Doctor with his *Epiſtles* as well as his *printed* Compoſures.

Thoſe learned Mathematicians and Philoſophers Mr. Whiston and Dr. Desaguliers, have written familiarly to him, and with Expreſſions of Love and Honor for him.

I ſhall mention but one more, who is I ſuppoſe, yet living, Mr. Pillionere, from whom he had ſeveral Letters: And by the way, I think one of the Doctor's Letters to him is printed in the *Occaſional Paper*, and is called *a Celebrated Letter*.

To go a little further from Home and give an Inſtance or two more of the Doctor's Correſpondencies: From the Year 1712 to his Death, he had a free Correſpondence with a Gentleman, at *Glaucha* near *Hall* in the *Lower Saxony*, a Gentleman in whom I know not which is greateſt, whether his ſhining Goodneſs, ſincere unaffected *Piety* and miraculous *Charity*; or elſe his very *great Learning*; I mean Dr. Franckius; one of whoſe pleaſant long Letters to Dr. Mather is printed in *Pietas Hallenſis*.

He has (by Reaſon of that Value Dr. Franckius had for him) had alſo Letters from the *Daniſh Miſſionaries* at *Tranquebar* in the *Eaſt-Indies*; and not very long ſince had a particular Account of their Proceedings from them.

3. Having written before of the *Rules* he obſerved as in other Things, in his *Correſpondencies*, and the *Deſign* of his *Cultivating* them; I muſt here abruptly break off this Chapter, and proceed to another, in which you will find the *complete Chriſtian* and his heavenly Life.

CHAP. VI.

An Account of the Chriſtian Life and Practice of Piety of Dr. MATHER; *in which there is a particular Delineation of his Devotions and Aſceticks, together with his Methods in obſerving his private Faſts, Thanksgivings, Vigils,* &c. In which Chapter you will read the Chriſtian of the higheſt Rank.

WITH Devotion and Reverence I am now to write of the CHRISTIAN: *Gradatim ad Sydera tollor:* I choſe the rather to collect ſome *Obſervations & Practices of Religion* into this Chapter, that ſo thoſe who are ſeriouſly diſpoſed may at once find Exemplars to copy after.

I muſt confeſs I have no great Affection for the forc'd Wit in *Anagrams* and the like; but yet I cannot help giving you *one* made by a pious Friend upon the Doctors Name, COTTONUS MATHERUS; Anagr. *Tu Homo ter Sanctus*; which Anagram I was the more willing to recite here, becauſe this Chapter is to be the *plain Engliſh* as well as *Proof* of it.

I. *His chuſing of GOD, his converſing with HIM his Reſigning unto HIM and his Delight in HIM.*

1. ON a Day of Prayer that he kept, I find him aſſured that all Controverſy was taken away between his Maker and Him, and ſolemnly renewing and ſubſcribing this Covenant.

THE *COVENANT.*

'I renounce all the *Vanities* and curſed Idols and 'evil Courſes of this World.

'I engage, That I will ever have the great GOD, 'my beſt *Good*, my laſt *End* and my only LORD.

'THAT

'That I will be ever rendering of Acknowledgements unto the Lord Jesus Christ in all the Relations which he bears u to me.

'That I will ever be *Studying* what is my Duty in these Things; and wherein I find my self to fall short, I will ever make it my *Grief* and my *Shame*, and for *Pardon* betake my self to *the Blood of the Everlasting Covenant.*

'Now humbly imploring the *Grace* of the *Mediator* to be *sufficient for me*, I do as a further Solemnity subscribe my *Name* with both *Hand* and *Heart* unto this Instrument.'

This his Covenant he frequently, seriously, solemnly renewed, and found his Account in it.

2. Having laid this Foundation, he tho't it his Duty to *acquaint* himself with God, to *resign* himself to Him and to *delight* in Him.

Considering how, when *Creatures* take themselves Wings, while Afflictions roll in upon us; 'twould be therefore Happiness to *converse* with God as *Allsufficient* and to take Satisfaction in Him, as that Object, that will make up the Want of all Things whatsoever.

He then raised a *Question*, 'How can I take my 'Comfort in the *Allsufficient GOD*, when my Interest 'in Him is uncertain? Will not the Lord frown on 'my Presumption, and say, *I have rejected thy Confidences.*?

He answered *No.* For he laid this down as a certain Truth; that an *Heart* enclined to *converse* with God, as the Object whose *Allsufficiency* makes up for the want of all Creatures, is a most undoubted *Sign* of an Interest in God: He therefore that *can* do such a Thing, may do it without any Objection and against every Discouragement.

Reading once Mr. Boyle's *Seraphic Love*, and finding some sublime Strokes upon a Man's Resigning up *himself*, and especially his *Will*, to the God of Heaven; he resolved he would set apart a Time on Purpose to give up *himself* and his *Will* unto the

LORD, and ſo to ſeek a *Preparation* for an actual and entire *Submiſſion* unto HIM in all his Concernments. He did ſo.

IN his Papers I find an Addreſs of his on that Occaſion, which I will give in his Words as follows.

'MOST glorious LORD! Thou haſt offered *Thy ſelf* unto thy Creatures, and often called upon them 'to take *Thee* for *their GOD*. This, This is that 'which I am willing, I am deſirous, I am reſolved 'this Day to do. I take *THEE*, O LORD, to be '*my GOD*, and hence I take *thy Glory* for the End 'unto which I would *be* and *live*; I take the *Enjoyment* of *THEE* for my great and ſole *Happineſs*; and, which is the peculiar Thing I am now 'aiming at, I take *Thy Will* to by *my Will*. As for 'my *own Will*, LORD, I find *it blind*, fooliſh, wicked, 'hurtful; and therefore I renounce, reject and reſign 'it; and ſay again, LORD, let *Thy Will* be *my Will*. I have great *Concernments*; Concerns as to 'this World and as to the future; They are many 'and weighty. But O GOD, THOU art the *only wiſe* GOD; There is *perfect Knowledge* with *THEE*; THOU art of *great Power*; Thy *Underſtanding* is *infinite*: And, in that ſweet Reconciler of GOD and Man the LORD JESUS CHRIST, 'THOU art wonderfully *merciful* and *Gracious* unto 'them that draw near unto THEE, as I do this Day. 'Unto Thy *Wiſdom* and *Goodneſs* I commit my 'Concernments one and all. *I caſt all my Cares upon my GOD*. O THOU moſt *wiſe* and *good* GOD, 'I reſign all unto Thee. Is it not Thy Pleaſure 'that I ſhould ſo do? *It is*. And haſt THOU not 'Pleaſure in ſeeing me do ſo? *THOU haſt*. I then 'profeſs in thy Preſence; All my *Concernments* are 'put into Thy Hands and left unto Thy *Managements* forever. And now I am inconceivably *happy*! 'The LORD GOD Almighty will *perform all Things for me*, and all Things now ſhall be *well* performed. 'Whatever now befalls me will be an Effect of the 'great JEHOVAH's infinite *Wiſdom* & *Goodneſs*. And 'tho' it be never ſo really croſs to my *Humor*, and

'ſeemingly

'seemingly croſs to my *Welfare*, I will take Content-
'ment in it; becauſe I will now look upon it as the
'*Will* of Him that is infinitely *wiſe* and *good*; the
'*Will* of Him that is my *Friend*, my *Father*, my
'God; the *Will* of Him that hath undertaken the
'Conduct of all my Affairs forever. And, O my
'*Soul*, O my *Will*; Remember Thou after this never
'to be diſturbed about *future Events*, and always to
'approve the *preſent Dealings* of the Lord'.

Being diſpoſed and reſigned as I have written; He formed Reſolutions to Delight *in GOD*, after this Manner.

'1. I will ever *mourn* over the Diſtempers of my
'own Heart, which encline me to take an unchaſt
'ſort of *Delight* in Creatures, in Idols, in Vanities.

'2. I will *bleſs GOD* for thoſe *Afflictions*, for
'thoſe Diſpenſations be they never ſo diſtreſſing, by
'which He is curing theſe Diſorders in me.

'3. I will always account my ſelf happy in *the*
'*Favor of GOD*; altho' I ſhould have no Earthly
'Thing to give me any Satisfaction.

'4. I will reckon any *Opportunities* for my being
'bro't into a *Converſe with GOD*, as Treaſures to
'be preferred above all Riches.

'5. I will never be any other than in a reſtleſs *Diſ-*
'*quiet* of Soul, until I find all my *Ends* to be entire-
'ly ſwallowed up in *the Glory of GOD*.

'6. I will reliſh *all my Enjoyments* even to my
'very *Meat* and *Drink* mainly, and if I can *meerly*,
'under the Notion of my being by them aſſiſted in the
'*Knowledge* or the *Service* of God.

'7. I will endeavor to be continually abounding in
'the *Thot's* of God; nor would I be ordinarily one
'waking *Quarter of an Hour* wholly deſtitute of
'them.

'8. It ſhall be my Pleaſure to wait upon God, in
'all the Ways of his *Worſhip*, in which I may have
'Communion with Him, eſpecially in frequent *Pray-*
'*ers* unto Him.

'Lord, Aſſiſt me, Accept me, Delight in me'.

2. *CLOSING with CHRIST, Accepting HIS Righteouſneſs, Loving HIS Glory, and Living by Faith in HIM.*

1. I find him one Day thus renewing his *Cloſure* with the LORD JESUS.

HE conſidered that GOD had offered CHRIST unto him; altho' he was a ſinful and wretched Creature, and *becauſe* he was ſo: And therefore it was his Duty to take HIM.

HE then examined, whether there was no *Reſerve*, that might herein prove deſtructive to his Soul. He ſought unto the LORD, that HE would *ſearch* him, *try* him, ſee whether there were any *way of Wickedneſs* in him. He found the Things, of which he had moſt Reaſon to be jealous were *Worldly Honors and Carnal Pleaſures*; and therefore he thus renounced them.

'LORD, I give my *Name* unto THEE; If THOU 'wilt have it reproached, I am content: Only give 'me thy CHRIST, and I ſhall be ſatisfied. Yea, I 'will ſeek the *Honor* of *Thy Name*, whether the 'Honor of *my own* be advantaged or prejudiced by 'my doing ſo.

'LORD, if any of my *Delights* are *ſinful*, or as 'far as they are ſinful I utterly *forego* them, and be-'ſeech THEE to make me abhor them: JESUS 'CHRIST my LORD is better to me than any of 'them, than all of them. If they are *lawful*, yet 'will I leave them, when either the *Command* or the '*Glory* of my LORD calls me another way.

AND he added, 'Now I believe the LORD is '*mine* and I am *His*: He will carry on his Kingdom 'in my Soul in ſpite of all Oppoſitions whatſoever: 'I leave all the weighty Affairs of it with HIM for 'ever and ever.

IN Proſecution of this Action of *Cloſing with CHRIST*, no Man or Book ſhow'd him the way; but he tho't the HOLY SPIRIT was his *Teacher*, and that by HIM he was led on to the moſt explicit Procedure in it.

IN

In a different Day from the former, I perceive that he uſed ſuch Words as theſe before his REDEEMER.

'O my dear LORD; Thy Father has committed 'my Soul into Thy Hands: There is a *Covenant of* 'Redemption in which I am concerned: I know my 'Election by my *Vocation*, and my Concernment in 'that *Covenant*, by my being made willing to come 'under the Shadow of thy Wings in *the Covenant of* 'Grace. Now in that ancient *Covenant* the Father 'ſaid unto the Son, *Such a Soul there is that I will* 'bring into thy Fold, and Thou ſhalt undertake for 'that Soul, as a ſufficient and an eternal SAVIOUR. 'Wherefore I am now in thy Hands, O my LORD: 'Thy Father has put me there, and I have put my 'ſelf there; O ſave me, heal me, work for me and 'in me the good Pleaſure of thy Goodneſs.

And a little after I read as follows;

'LORD, I have been leaving my Soul with my 'LORD JESUS CHRIST; and Thou haſt bid me 'to *believe* I ſhall be ſaved by Him. LORD, I do 'believe that there never came a miſerable Soul unto 'CHRIST in vain, and I *believe* that I my ſelf ſhall 'not find it in vain. He will *do great Things* for 'me. He has done enow already to leave me with-'out any Cauſe of Repenting that I have with ſo 'much Agony of Soul come unto Him. But I *be-'lieve*, that he hath *more* ſtill to do for me. Having 'been the *Author* he will be the *Finiſher* of my 'Faith'.

2. One ſpecial Character upon the *Experiences* of his Life, was the great and clear Application he had made unto the *Righteouſneſs of CHRIST* for his *Juſtification* before the Holy GOD.

I cannot well entertain my Readers with an Article of more Importance than this; I will therefore tranſcribe a few *ſelect Paſſages* from his Memorials, which are worthy of a more than ordinary Conſideration and Attention.

At one Time he writes thus;

'In the former Part of this Day, I humbled myself 'before the LORD with inexpressible Agony of Soul 'for all the *Filthiness* of my Heart and Life: I did 'with Tears bewail my sinfulness before the LORD: 'and submitting my self unto the Divine *Sovereignty*, 'which might uncontrolably make me a *Vessel of* '*Dishonour* and an Instance of Confusion: I further 'acknowledged that the Divine *Righteousness* added 'to Sovereignty had farther Advantages to proceed 'against me, and make me a dreadful Monument of 'Divine Displeasure.

'While I was in the midst of my disconsolate Re- 'flections, the Spirit of the LORD caused me to 'behold the *Obedience*, the *Sacrifice* and the *Sureti-* 'ship of my precious REDEEMER, as provided by 'the FATHER for the Relief of my Distresses: And 'that good SPIRIT caused me to rely upon it: So 'that I said with Tears of Joy before the LORD; '*Now I know that all my Debts are paid; my GOD* '*will now make no Demand of me, but that I love* '*HIM and praise HIM, and glorify my blessed* '*SAVIOUR for ever. I know it! I know it!* '*And now I will do so forever! I can do no other.*

At another Time;

'I experienced an unspeakable Satisfaction of Soul 'this Day, when taking part with the LORD against '*my Self*, I approved all His *Laws*, and abhor'd my 'self on the score of my Contrariety to them and Vi- 'olation of them; and I justified all the Chastise- 'ments that had therefore befallen me: And then 'with a ravished Soul, I felt the LORD assuring 'me that His *free Grace* would impute unto me the '*Righteousness of CHRIST*, and at the same Time '*imprint* upon me an holy Disposition to conform 'unto that *Righteousness* in my own Heart & Life.

At

At another thus;

'This Day my Spirit was exceedingly diſtreſſed 'at the View of my own manifold preſent and former 'Vileneſſes, which I bitterly bewailed before GOD. --- But I find his Humiliations concluded thus;

'---And yet after all this, *I do Believe, LORD 'Help my Unbelief*! I *Believe*, that my precious 'SAVIOUR our *Immanuel* hath fully obeyed and 'ſuffered Thy Will, as a Surety in the Room of Sinners. I *Beleeve*, that the *Righteouſneſs* of this our 'Surety is offered unto my Acceptance, that for the 'ſake of it I may become accepted with GOD. I 'Beleeve, that whenever Thou doſt enable me to 'rely upon this *Righteouſneſs*, Thou doſt immediately 'abſolve me from all my Guiltineſs and pronounce 'me *a dear Son, a pleaſant Child, upon whom* 'Thou *wilt ſurely have Mercy*. And I *Beleeve* that 'the Greatneſs of my Sins does nothing to render 'me uncapable of this free and rich *Grace* of Heaven. 'O my GOD, in this *Belief* I caſt my ſelf at the 'Feet of Jesus Christ: *There* will I ly waiting, 'looking, aſſured to receive thy Favors." Thus this *Child of* Abraham *Beleeved, and it was counted to him for Righteouſneſs.*

3. It was the *Heaven* of the Doctor's Soul, This he choſe and beg'd, to be made *an Inſtrument of exhibiting the Glory of CHRIST* unto His People, of inviting and inducing others to glorify Him.

He received a Letter once, a ſhort Letter from a very Religious Man, which had this Paſſage in it.

'You'l pardon my troubling you with a Line or 'two to thank you for your *Maſchil*, [*the Title of a 'Book the Doctor had publiſhed.*] which I think 'may be called *Mictam*, as well as *Maſchil*. You 'help me to this Tho't; How full of Excellency is 'the glorified Man the Lord JESUS CHRIST;

'if

" if by His HOLY SPIRIT He ſo fills one of His Ad-
" mirers, that He is enabled to fill a Book with ſuch
" excellent Things! "

'TIS impoſſible to expreſs the ſatisfaction of Soul, which the ſight of this Paſſage raiſed in the Doctor. That holy ones, whoſe Hearts are ſet upon glorifying JESUS CHRIST, ſhould by any Thing of CHRIST in Him, be led into the Contemplation of His Glories! This, This He looked upon as the higheſt Pitch of his Felicity: He tho't of, he aſpired unto nothing higher than this throughout Eternal Ages. It raviſhed him, when he ſaw the good GOD beginning to grant him this Felicity. He deſpiſed the Diadems of Emperors in Compariſon with it; and cried out with a Rapture, greater than that of ARCHIMEDES *I am happy! I am happy! LORD, I am ſwallowed up with the Extaſies of Thy Love!*

4. I ſhall recite ſome very ſingular Methods of his maintaining a *Life by the Faith of the SON of GOD*: and, becauſe it is impoſſible to uſe Words more expreſſive and weighty, I ſhall chuſe rather to produce the Doctor's own Words than my own.

" HAVING entertained a right and clear Appre-
" henſion of my great SAVIOUR; and His glorious
" Perſon, as the Eternal Son of GOD incarnate and
" inthroned in my JESUS being ſomewhat underſtood
" with me: and beholding the Infinite GOD as com-
" ing to me and meeting with me in this bleſſed *Me-*
" *diator*; The Thot's of Him are become exceeding
" frequent with me. I count it a Fault, if my Mind
" be many Minutes together without ſome *Thoughts*
" that have in them a Tincture of Piety: But I have
" learnt the Way of intereſting my SAVIOUR in
" the Tho'ts: And I feel an Impatience raiſed in
" me, if I have been many Minutes without ſome
" *Tho'ts* of Him. I fly to Him on multitudes of Oc-
" ſions every Day, and am impatient if many Minutes
" have paſſed without ſome Recourſe to Him.

EVER

'Ever now and then I beſtow a Rebuke upon 'my ſelf, *Why have I been ſo long without ſome 'Tho'ts on my lovely SAVIOUR? How can I 'bear to keep at any Diſtance from HIM?* I then 'look up to my SAVIOUR; *O my dear SAVI-'OUR, Draw near unto me: Oh! Come down to 'dwell in my Soul, and help me to form ſome Tho'ts 'wherein I ſhall enjoy* Thee!

'Upon this I ſet my ſelf to form ſome Tho'ts on 'my moſt amiable Saviour, His *Glories*, His *Me-'rits*, His *Pattern*, His *Maxims*, what He *has done*, and what He *will do* for us. I find the 'Subject infinitely inexhauſtible.--- And after I have 'been in the *Day* thus employed, I fall aſleep at '*Night* perpetually in the midſt of ſome Meditation 'on the *Glory* of my Saviour; uſually on a *Scrip-'ture* where that Glory is mentioned. So I *Sleep in 'JESUS!* And when I wake in the *Night*, I do 'on my Bed ſeek Him that my Soul does Love: Still 'in the *Night* the *Deſires of my Soul* carry me to 'Him in Tho'ts on the Subject which I fell aſleep 'with.

'I find that where CHRIST comes, a wondrous '*Light*, *Life* and *Peace* comes with Him, together 'with a *Strength* to go thro' Services and Sufferings. 'The *Holineſs* and *Happineſs* to which I am intro-'duced by this Way of Living, 'tis better to me than 'all the Enjoiments of this World. All the *Riches* 'of this World appear contemptible Things unto me, 'while I have the *unſearchable Riches of CHRIST* 'thus bro't into my Poſſeſſion. And all *the Glory of 'this World* would not encline me to forego this 'way of Living.

'*NOW, O my dear JESUS, I know, I have 'an internal Witneſs, that THOU art the SON 'of GOD and the SAVIOUR of the World.*

'Concerning this Matter I have had a Contem-'plation which had a moſt melting Efficacy on me.

'When

'WHEN *the Cloud of Glory*, which was the SHE-'CHINAH that had our SAVIOUR with the *An-'gels of his Preſence* dwelling in it, came down and 'filled the *Temple* of old, what a *grateful Spectacle* 'was it, and what Acclamations did it raiſe in the 'Spectators? A godly Man is a *Temple* of GOD; a '*living Temple*; dearer to Him than any Temple of '*mere Matter*, tho' the moſt ſplendid and coſtly in 'the World. And our SAVIOUR comes into an '*Heart* which is continually inſtructing, reforming 'and ſolacing it ſelf by *thinking* on Him. O '*Heart* panting after thy SAVIOUR; ſo kind is He, 'ſo very kind, that even at the Call of a *Tho't* He 'will come in unto Thee! A *Temple* ſo filled with '*the Glory of the LORD* is unſeen to the ſtanders 'by, to *Fleſh and Blood*.--- The *Life* of the pious 'Man is *hid with CHRIST in GOD*: It is an '*hidden Life*. But GOD ſees the Temple with 'Pleaſure. The SAVIOUR who *knoweth all Things* 'is pleaſed with the ſight. His *Angels* make their 'Acclamations upon it.

'BUT that I may ſet this important Matter, yet 'in a fuller Light I ſhall be more punctual and par-'ticular in my Account.

'I behold the Infinite GOD in His Eternal SON 'aſſuming the Man JESUS, into ſuch an intimate and 'conſcious Union with Him, that in my SAVIOUR 'I now ſee a GOD-MAN, and a MAN, who has *the 'Fulneſs of the GOD-HEAD perſonally dwelling 'in Him.*

'IN this GOD-MAN I behold all poſſible Provi-'ſion for the happy Return of *Man* unto GOD, and 'all poſſible Encouragement unto *Man* to ſeek and 'look for ſuch an Happineſs.

'AS this my SAVIOUR is very GOD, and my '*Hope* and *Joy* in Him is all animated from that 'Conſideration; ſo, being one GOD with the FA-'THER and SPIRIT, who thro' Him communicate

'them-

'themſelves to me, I conſider my ſelf as coming to 'GOD in Him and converſing with the whole God-'Head in my more immediately *having to do with* 'Him.

'The firſt Thing I do, is to accept the *Offers* 'which this wonderful Saviour makes to me of be-'ing *mine* and bringing me to GOD. I hear Him 'graciouſly offering to make me *Righteous & Holy*, 'reconcile me to GOD, quicken me to Live unto 'Him, and *work in me that which ſhall be well-plea-'ſing* before Him. I feel Him ſo apprehending of 'me that He diſpoſes and enables me to give an 'hearty, joyful, thankful *Conſent* unto theſe *Pro-'poſals of Grace*; and in conſenting to them, I enter-'tain a *comfortable Perſwaſion* of my kind Recep-'tion with Him; I think it my Duty to be *well 'perſuaded*, that He *will ſurely do me Good.*

'And now what remains is, that as I *worſhip GOD 'in the Spirit*, ſo I may *rejoice in CHRIST JESUS.*

'Wherefore in the firſt Place I ask it of the 'glorious GOD with the Importunity, that having 'CHRIST *concerned* for me, I may alſo have Him 'poſſeſſing of me; That I may have Skill, Will and 'Help from Heaven to *converſe* with Him conti-'nually; That I may be ſo well of it as to keep con-'tinually calling Him into my *Thoughts*, and feeding 'upon Him. I have declared unto the LORD, 'that if He would grant me *this Felicity*, I cared 'not what befel me; I am willing and ready to en-'counter any Thing that He ſhall pleaſe to order for me.

'My Life is full of *Sacrifices*: But that which car-'ries me well thro' them all is this Conſideration; 'That *While I have CHRIST, I have enough*; *I can 'rejoyce in* Him *while I have nothing elſe left unto 'me!*

'By the faithful Diſpenſations of GOD I have been 'brought to this, That I feel my ſelf *dead* unto all 'Creatures. I have employ'd the *Sacrificing Stroke*

'upon

upon all my Enjoyments. My *Serviceableneſs* to the Kingdom of my SAVIOUR was the *laſt Thing* that in *my Death to all Things here below* I parted with; The Thing which I could *leaſt* of all part with: But this *Darling*, which I would fain have had ſaved *from the Power of the Dog*, I have alſo *Sacrificed*. I have ſubmitted unto it that the Ever-Bleſſed ONE ſhould not only make me *vile* among His People, but alſo utterly lay me aſide from doing any more *Services for His Kingdom in the World*. --- I have been entirely *dead* unto every Thing elſe, and have had nothing but this *one Thing* left unto me, *That I may have my* JESUS *not only* doing *for me, but alſo* dwelling *in me, and enabling me perpetually to feed and live upon* HIM. This will be *enough*. I care not if I am ſtript of every Thing elſe, if I may but enjoy *this Felicity*.

'IN purſuance of *this Felicity*, 'tis not eaſy for me to delineate or enumerate *the Methods of Converſing with my only SAVIOUR*, wherein I have been inſtructed of GOD. And it is impoſſible for me to expreſs the *Satisfaction* that irradiates and repleniſhes my Mind upon the Diſcoveries of any *new Methods* for it. No Affluence of any *Worldly Wealth*, no, nor any Advances in any *Sciences* could ſo tranſport and raviſh me!

'THE Bleſſedneſs of the *Heavenly World* lies in our *being with CHRIST*; and by being *with the LORD*, and *beholding His Glory* in *precious Thoughts* of HIM here, I apprehend my ſelf even in *Heaven upon Earth*: And indeed the *Light* and *Peace*, the *Joy*, *Strength* and *Purity* with which it fills my Mind carries a *Foretaſt* and *Earneſt* of *Heaven* in it.

'I ſoar up to an inexpreſſible Contemplation on my SAVIOUR, as the *Wiſdom of GOD*, who is the *Archetype* of the whole *Creation*, and in whom there are the original *Ideas* of all that is produced

'by

'by His Hands in the World, even that *Platform* and *Subſtance*, of which all Creatures are but the *Iſſues* and the *Shadows*.

'I am hence wondrouſly reconciled unto my approaching *Death*, inaſmuch as going from *Creatures* here, I go to Him in whom I ſhall find all that I leave and infinitely more.

'In the mean Time I am ſure, that whatever I find *amiable* or *comfortable* in any *Creatures* here, is much more to be found in Him.

'Hence when I ſee any Thing that is *amiable* in any *Creatures*, I commonly fly away from them to my Saviour and think, *How great is His Goodneſs and his Beauty!*

'When I find any Thing that is *comfortable* in any *Creatures*, I commonly haſten away unto my Saviour, and think, *What Benefits will flow from Him to me?*

'Upon the *withdraw* of any *Creatures*, or when any deſireable *Enjoyments* are witheld or taken from me, I think, *What is it that would recommend theſe Things unto me?* And I preſently find my Saviour commended unto me by ſuch and more deſireable Qualities. In his being *mine* I find every Loſs repaired abundantly! Dead unto every Thing but my Saviour, I thus expreſs my Sentiments;

'For the *Delights* of *this World*.--- Such *Delights* as I taſt in the mere Tendencies of *Nature*, I would in the Taſte of them think, *The Will of GOD, expreſſed in the Nature of His Works is thus complied with. But, Oh, What ſhall I find in the Infinite GOD Himſelf upon my going back unto Him!*--- Thoſe *Delights* which are moſt helpful to me in ſeeing and ſerving of GOD are thoſe which I would have the moſt Value for: And even my *Appetites* for my *Food* particularly ſhall be ſo

'regulated.---

'regulated.--- But I know of no *Delights* comparable to thoſe which I take in Communion with my SAVIOUR.

'For the *Riches of this World*.--- I uſe no *Labor*; I have no *Deſire* to obtain *temporal Riches*: They appear to me very contemptible. My *Riches* are my Opportunities *to do Good*, and thoſe *Illuminations* of my Mind which furniſh me for it.--- In my SAVIOUR I have *unſearchable Riches*, and in my Fruition of Him I have a full ſupply for all my Wants.

'For the *Honors of this World*.--- My Abhorrence of having the great GOD robbed on my Account, by People gazing on *me* without being led thro' me to *Him*, renders all the *Honours* in the *Praiſe of Men* very diſtaſteful to me. I do nothing to gain Honors for my ſelf; and if I do ſecure any Thing of *Eſteem* or of *Station*, it ſhall be purely for the Intereſt of GOD.--- If I be accepted with my SAVIOUR and employ'd in Work for His *Kingdom* and have His *Image* imprinted on me: Here are all the *Honors* that I wiſh for.

'I go over the *afflictive Things* with which my Life is all embittered (and I make the ſame Salleys towards CHRIST upon the Arrival of any *new Affliction*) I repair to my JESUS: I realize not only His *Hand*, but alſo His *Love* in ſending the *Trouble*. I ſee my SAVIOUR once encountring the ſame *Trouble*, and I am heartily pleas'd at my *Conformity* to Him. I ſee how *patiently* and with what *Views* He bore the *Trouble*, and I wiſh to be *like* Him. I conſider what is that *Good* which this *Trouble* deprives me of, and I ſee the ſame *Good*, and what is infinitely *better*, laid up in my SAVIOUR; and I am ſatisfied. The *Tho'ts* of my SAVIOUR I forever find ſweetning the *bitter Waters* of *Marah* to me. I find Him *the Comforter* that always *relieves my Soul*, when I have Him *near* unto me.

'HOW

'*HOW many, O LORD, are the Tho'ts,* 'which I form in my Mind concerning THEE! The 'Occaſions on which, the *Contrivances* with which, I 'cheriſh the *Tho'ts cannot be reckoned up in Order.*

'WHEN I ſee any Thing *excellent* in any *Man*, it 'leads me to *Tho'ts* on the ſuperior Excellencies in 'my SAVIOUR.

'THE *Qualities* of the various *Animals* which I 'happen to have before me, put me in Mind of the 'admirable Qualities by which my SAVIOUR is en-'deared unto me.

'WHEN I ſee People *miſerable* in any Point, it 'raiſes in me ſome *Tho'ts* on the *Miſeries*, from which 'I am delivered by my SAVIOUR, and my *Obligations* 'to my Deliverer.

'WHAT are the Uſes of my *Garments* to the 'Parts that are covered with them? Of ſuch *Uſes* 'is my SAVIOUR to my Spirit, with the *Tho'ts* of 'which I have adored Him.

'WHAT is there in the *Diets* of my Table to ren-'der them agreable unto me? *Analagous Proper-'ties* I diſcern in my SAVIOUR; and the *Tho'ts* 'thereof give me an exquiſite Reliſh of Him.

'I durſt not let my Mind ly fallow as I walk the 'Streets. I rebuke my ſelf with heavy Complaints '(*and I make my Moan to Heaven*), if I have gone 'many ſteps without ſome ſtruggle to pull down 'the *Tho'ts* of my SAVIOUR into my Soul. I have 'compelled the *Signs* in the *Streets* to point me unto 'ſomething in my SAVIOUR that ſhould be *tho't* 'upon. When I have been at a loſs for freſh *Tho'ts* 'on Him, it has been but caſting my Eye on the 'Shops of either ſide, and from the *Varieties* in them, 'I have had ſomething of my SAVIOUR ſuggeſted 'unto me.

'ENQUIRIES after *News* are made with Frequency, with Eagerneſs: I am grown very Cold in ſuch Things: My Concern for them and Pleaſure in them is very much extinguiſhed. Some *new Tho'ts* of HIM ſhall be the *News*, after which I ſhall be ſtill moſt enquiring. Here I have my *Curioſity* gratified a thouſand Times more than in the *News* of the *common Occurrences* in the World.

'I have ſometimes an *Expectation* of ſome *Satisfaction* arriving to me, and a little of *Strength* and *Impatience* in it. I retund it: I have done expecting any good Things from *this World*: My *Tho'ts* uſually are, *What is the Good of that which I expect? O my Soul, All of this Good Thou haſt already in thy SAVIOUR.*

'I have in my Study a very *eaſy Chair*: When I am going to repoſe my ſelf in it, it is a common Reflection with me, *Return to thy Reſt, O my Soul; O my JESUS, Thou art the Reſt of my Soul.*

'On the LORD's Day I would *enter into the Reſt of GOD*. That I may *Sabbatize* aright I hear my SAVIOUR inviting of me, *Come unto me, and I will give you Reſt*. On this Day I try to make a particular Application of that Invitation. I get my Mind filled this Day with as many *Tho'ts* of my SAVIOUR as may be: Which *Tho'ts* in general have a Tendency to convey a ſweet *Reſt* unto the Soul that entertains them. And more particularly, if I happen to *think* of any Thing that may be *uneaſy* to me, I preſently ſeek a ſweet *Reſt* for my Soul in JESUS CHRIST as being and as doing what will be a Relief of that *Uneaſineſs*. Yea, I ſometimes now caſt an Eye on the *uncertain Things* which give a Diſturbance to my *Reſt* in this World, on purpoſe that I may immediately take my Flights to ſomething in CHRIST, that ſhall ſhow me a *plenary Redemption* from them. So *I rejoice in the LORD again & again*, and ſo I find *His Reſt is ſweet*.

'EVERY

'Every Day I find in my self such Imperfections, 'Infirmities, *Miscarriages*, as cause me to humble 'and *abhor my self* before the Lord. Now I em-'ploy my own *Humiliations* for *Scaffolds* from whence 'I would raise the Praises of my admirable Saviour. 'Whatever I see *mean* & *vile* in my self, I would pro-'ceed from thence to *think*, how much the *Reverse* 'of this is to be seen in *JESUS*. From the *Loath-'ing* of my self I would pass on to the *Loving* of my 'Saviour. And so among other Consequences, I 'shall also affect my self with the only *Righteousness* 'which I have to *plead that I may be justified before* '*GOD*.

'The *Pagans* had their *many gods*, and for one 'Blessing they hop'd from one of their gods, for ano-'ther from another. Now all the *Glories* which I 'find them dividing among their *many gods*, I ascribe 'unto my Saviour who is *the true GOD and* '*Eternal Life*; and look for every Blessing from 'Him alone.

'In my conversing with my Saviour, I go thro' 'many Portions of *Scriptures* which *testify of Him*; 'especially the *Psalms*, employing a *Verse* or a *Clause* 'at a Time for the Subject of my *Meditation*, when 'every Night I *fall asleep in JESUS*. Now the '*Psalms* are filled with *Prayers*, wherein I find my 'Condition so suited that I cannot express it better 'before the Lord. But when I present such *Prayers* 'unto the Lord it proves a vast Encouragement and 'Consolation unto me, and therein I maintain a most 'sweet *Fellowship* with my Saviour, when I think, '*This very Prayer was once presented by my SA-'VIOUR unto HIS Eternal FATHER: My 'SAVIOUR once pray'd at this Rate & found 'Acceptance: I pray but as my SAVIOUR taught 'me and as HE did before me: Certainly such a 'Prayer will be grateful unto GOD.*

'Finally, In my admirable Saviour accomplish-'ing an *Eternal Redemption* for us, I see glorious

'Tranſactions and Occurrences. Now I am ſollici-
'tous to feel the Power, the heavenly *Power* of
'theſe Things upon me, that I may come into an
'holy *Fellowſhip with them*, and with Him in them.
'This I take for a *Token* to me, that my SAVIOUR
'has been concerned for *me* in theſe Parts of his potent
'*Mediation*.

'I ſee GOD becoming a *Man* in my SAVIOUR, I
'feel the *Power* of it in my *returning* to GOD and
'meeting with Him in my SAVIOUR.

'I ſee my SAVIOUR leading an *hidden Life*, and
'paſſing thro' *obſcure Circumſtances* while He ſojour-
'ned among us: I feel the *Power* of it in my being
'willing to have my *Walk with GOD* carried on
'with all poſſible *Concealment* upon it.

'I ſee my SAVIOUR doing illuſtrious *Miracles*
'upon the Children of Men in their Diſtreſſes: I feel
'the *Power* of it in my own Experience of the *Di-
'vine Works* upon my Soul, anſwerable to what was
'in thoſe ancient Operations of the LORD.

'I ſee my SAVIOUR *dying* for my Sin, *dying*
'on the Croſs: I feel the *Power* of it in the *Death*
'of my ſinful Diſpoſitions, my *Dying* unto *Creatures*,
'my having for *this World* the Sentiments of a Man
'hanging upon a Croſs.

'I ſee my SAVIOUR in His *Reſurrection* triumph-
'ing over *the Powers of Darkneſs*, and entring
'into a *New Life* wherein HE *lives for ever more*:
'I feel the *Power* of it in my riſing and getting up
'out of my *Lifeleſs Darkneſs*, and my coming into
'a *New Life*, wherein I ſhall purſue the Deſigns of
'PIETY, *quickned* with an *Everlaſting Principle*
'of it, to which I was once a Stranger."

THIS may be enough to illuſtrate *the Way of
Living* in which the GOD of all Grace enabled
Dr. MATHER to proceed. In this *Way of Living*,
He

He waited to ſee what his SAVIOUR would do for Him: Thus *leaning on the Beloved* of his Soul He would *go up from the Wilderneſs* of this World.

3. *HIS Occaſional Thoughts and Ejaculatory Prayers.*

1. That Dr. Mather might *walk in the fear of the LORD all the Day long*, his Mind was continually converſing with God and preparing for Heaven in *Occaſional Prayers and Meditations*. His Opinion and Perſuaſion concerning *ſuch Tho'ts* was, that while He was forming of *them* He was, directly, nearly, ſweetly anſwering the *Grand End* of his Life, which is to *Glorify GOD and acknowledge HIM*; That He was alſo therein *rectifying* his Soul and *ripening* it for the *Employments* and Enjoyments of the Heavenly World.

I ſhall now tell you ſome of the Rules which He preſcribed unto Himſelf to awaken the *Tho'ts* and *Prayers* of a *Religious Mind* on the *Occaſions* which frequently occurred.

When He heard a *Clock ſtrike*, He could not help thinking and wiſhing, that He might *ſo number* his *Days as to apply* his *Heart to Wiſdom*; and that He might ſo ſpend every Hour as to be *able to give a good Account* of it.

At the Winding up of his *Watch*, He bleſs'd God for another Day and deſir'd He might ſpend it in Endeavours to glorify Him.

Whatever *Comfortable Things* He ſaw any other Perſon enjoy He took the Comfort of it, adored *the Goodneſs of Heaven* and wiſhed for a *right Improvement* of it.

His Life was full of *Services*: but on every one He would diſtinctly conſider how to do it out, of

Obedience to GOD, how *to glorify and ſerve* CHRIST, how to *imitate* HIM, and after all what *an unprofitable Servant* He was.

WHEN He diſpenſed *Kindneſs* to any Perſon, He would at the ſame Time lift up a Prayer for them, that they might not be unmindful of ſuch Duty to HIM as thro' this Kindneſs they might be invited to.

HE had oftentimes an Opportunity to expreſs a Benignity to *Bruit Creatures*, either to feed them or make their Condition eaſy to them: He would do it with Delight and raiſe two Meditations upon it. "*I am now the Inſtrument of GOD unto theſe Creatures; HIS Kindneſs paſſes thro' my Hands to them: And will not the bleſſed GOD be as beneficent unto me as I am unto theſe Creatures? eſpecially if, as they look unto me to be kind unto them, I always look up unto HIM.*

WHEN he *knocked* at a Door, the Faith of our SAVIOUR's Promiſe was awakened in Him, *Knock and it ſhall be opened unto You.*

WHEN he mended his *Fire*, it was with a Meditation how his *Heart and Life might be rectified*, and how thro' the Emendations of Divine Grace *His Love and Zeal might flame more agreably.*

WHEN he put out his *Candle*, it muſt be done with an Addreſs to *the Father of Lights*, that his *Light might not be put out in Obſcure Darkneſs*; and with a Wiſh that *when He goes out by Mortality He might enter everlaſting Life and Light.*

As he taſted of the ſeveral *Fruits* which are the rich Product of *Summer*, he would ſet Himſelf to think on ſome *ſpecial Glory* of our SAVIOUR, of which he might by it be lead unto the Contemplation, and ſo addreſs HIM with a rapturous Confeſſion of it.

In drinking a Diſh of *Tea*, (of which he was a great Admirer) he would take an Occaſion for theſe Tho'ts eſpecially with the Ingenuity of *Occaſional Reflection* and *agreable Similitude*, that ſhould have many ſweet Acknowlegements of the glorious Jesus in them. And whatever *Delight* any of his *Senſes* enjoy'd, it was ſoon ſanctified and rendred more delightful by his making ſuch an Improvement of it.

The Servant of the Lord could ſay, *Mine Eyes prevent the Night Watches, that I might Meditate in thy Word.* When the Doctor waked in the *Night*, he would impoſe it as a Law upon Himſelf ever before he fell aſleep again to bring ſome *Glory of his SAVIOUR* into his Meditations, and have ſome agreable *Deſire of his Soul* upon it.

When he paid what he *ow'd* at any Time, he would reflect on what he *ow'd CHRIST for paying his Debt to the Juſtice of GOD*, and was deſirous that he ſhould *owe no Man any thing but Love.*

Among the *Occaſions* for the Expreſſions of *Piety* and Thankfulneſs, he would affectionately take Notice of the *mean Employments* wherein he ſaw other People occupied. When he ſaw thoſe whoſe Buſineſs it was to *dig in the Earth*, to ſweep *Chimneys*, cleanſe the *Kennels*, or drive *the Coach*, *the Cart* or *Wheel-barrow*, or exerciſed in the like *low Degree*; I ſay, when he ſaw thoſe Men, it raiſed his Heart in Wonders at the Goodneſs of GOD, which diſtinguiſhed him with nobler Employments.

When he viſited a *Sick Perſon* he would fetch ſome Admonition relating to the *moral Diſtempers* in his Heart and Life, analogous to the Circumſtances of the diſeaſed Perſon.

If any Thing began to raiſe any Ebullition of *Anger* in him, he would endeavor to allay it by thinking, "*What Provocations have I given to the great*

GOD; and *what was the Meekneſs and Wiſdom of my bleſſed JESUS* when he met with Contradiction from Sinners.

When he *waſhed his Hands*, he muſt think of the *clean Hands*, as well as *pure Heart*, which belong to the Citizens of Zion.

And when he did ſo mean an Action as *paring his* Nails, he tho't how he might *lay aſide all Superfluity of Naughtineſs.*

Sometimes he had kind Preſents made him: He would by the *Quality* of the Preſents be awakened unto particular *Acknowledgments* and *Reſolutions.* He would think, *What Good Thing ſhould that Man wiſh, and what Good ſhould he do, whom GOD obliges by beſtowing ſuch Things upon* Him? And he would always add a Reflection upon the *Humiliation* of our Saviour who wanted ſuch Things, thro' the Ingratitude of an evil World.

Whenever he met with any *Crooked Thing*, he reflected after this manner; *My Will is croſſed; but what particular Inſtance of Diſobedience and Contradiction to the Will of GOD ſhould this Affliction lead me to conſider of.*

He had for many Years a *Morning Cough*: it every Morning *raiſed* proper *Diſpoſitions of Piety* in him.

In managing his *Correſpondencies*, He would think, *What honourable Mention can I make of my SAVIOUR here*, and *what Service may I do for the Kingdom of my SAVIOUR on this Opportunity?* He afterwards added three Reflections. Firſt; When he was *Sealing* a *Letter* and ſending it away, he would with an act of *Reſignation* put it over into the Hands of the *Divine Providence* for the Safety and Succeſs of it. Secondly; When he was opening any Letter, he would lift up his Heart to Heaven that

he

he might be *prepared* for whatever was grievous or joyful. Thirdly; In his *laſt Prayers* in his Study at Night before he went to reſt, he would call to mind whom he had received any *Letter* from in the Day, and would make particular mention of that Perſon and pray for ſuitable Mercies for him.

Thus I have given you a Specimen, which is all I intended, and all you can expect here.

2. But that ſo the Doctor, *whether he eat or drank or whatever he did*, might *do all to the Glory of GOD*; he was very conſtant in *Ejaculatory Prayers and Praiſes*.

The particular Seaſons, in which he was furniſh'd with them, were as follows, *viz.*

Before he ſet upon any ſignal *Act of Worſhip*, an *Ejaculation* muſt ask for help in that Act.

While he was joining with another in *Social Praying* he would fix his wandring Heart by annexing ſuch a pertinent *Ejaculation* unto every Sentence that was uttered as, "*LORD, I own it*, or *LORD I ask it*!

In hearing of a *Sermon* he would tack a ſerious *Ejaculation* upon every *Text* or *Head* that ſhould be propoſed in it.

Before his Preaching of a *Sermon*, he revolved it in a Meditation that ſhould turn every part of it into ſome *Ejaculation*.

His Courſe of *daily Meditation*, which he carried on, had agreable *Ejaculations* intermixed in the whole Exerciſe.

Numberleſs *Ejaculations* at the *LORD's Table* he tho't highly ſeaſonable.

In *Singing a Pſalm* and *Reading a Chapter*, as he went along he would form agreable *Ejaculations* out of every Verſe.

When in his leiſure Minutes he fetch'd *Leſſons* from the *Creatures* of GOD, he would not diſmiſs them until he had put them into proper *Ejaculations*.

When

When any new *Comfort* was conferred on him, he had this Ejaculation, " *LORD, Help me to employ this Talent for thy Glory* ". And when any new *Trouble* was inflicted on him, he prayed, " *LORD, Help me to bear as well as to hear the Rod* ".

Every new matter of *Care* bro't with it new Matter for his *Prayers*: He thought therefore that the leaſt he could do was to carry a *ſhort Petition* to the Lord; and thus he asked the ſmile of Heaven upon all that he had to do.

Especially if any weighty *Queſtion* was propounded unto him, he would not anſwer it until he briefly addreſs'd Heaven for a *right Anſwer*.

He had often " *LORD, Save thy People* " in his Mind; ſuch *Ejaculations* for the Church of God, he often uſed.

He liked that good Rule which one propoſed for himſelf, *When I think of my Friend, let it be with a praying Tho't.*

When he was informed of any Neighbour in *Affliction*, he thought it beſpoke his charitable *Ejaculations.*

While he *walked the Streets*, or *ſat in a Room* with his Mind otherwiſe unemployed, he would not loſe the Time, but uſe his *Wit* as well as *Grace* in contriving ſome ſuitable *Bleſſing* for ſuch and ſuch as were before him; and then he would form it into an *Ejaculation* for them. Thus none, but He that *knows the Tho't's afar off*, were acquainted with the ſecret pious Motions of his Soul.

---So much for *Ejaculatory Prayers* for the preſent.

The Seaſons for *Ejaculatory Praiſes* you may take as follows, *viz.*

The *Occaſions* which occur'd for his *Prayers*, ſometimes too, ſollicited for his *Praiſes*.

Every *Diſpenſation* of God afforded Matter for ſuch an *Ejaculation* to him.

Espe-

Especially when any conſpicuous *Mercy* was beſtowed upon him, he expreſs'd his Gratitude by ſome grateful *Ejaculation* upon it, ſuch as, *Thou art good, and Thou doſt Good.*

And whenever any *Perfection* of God was by any Effects manifeſted unto him, he would by ſome adapted *Ejaculation* celebrate that Perfection, ſaying, *LORD, how great is thy Power, thy Wiſdom, Juſtice, Sovereignty and Bounty.*

---- Thus likewiſe of *Ejaculatory Praiſes.*

I will reſume the Head of *Ejaculatory Prayers*; and ſhall conclude this Head with ſome of them, which he us'd *at a Table* once and in *walking the Streets*; by which you may gueſs very eaſily, how he walked as in the ſight of GOD.

At a Table, where he tho't it not proper to ſay much, and the Diſcourſes of others were too trivial to be worthy of his Intention.

Looking on the Gentlewoman that carv'd for the Gueſts; "*LORD*, tho't he, *Carve a rich Portion of thy Graces and Comforts to that Perſon.*'

A Gentlewoman ſtricken in Years; '*Lord, adorn that Perſon with the Vertues which Thou preſcribeſt unto aged Women.*'

For a Gentlewoman newly Married, '*Lord, Marry and eſpouſe that Perſon to Thy ſelf in a Covenant never to be forgotten.*'

For a Gentlewoman very beautiful, '*Lord, Give that Perſon an humble Mind, and let her be moſt concerned for thoſe Ornaments that are of great Price in thy ſight.*'

For one of our Magiſtrates, '*Lord, Inſpire that Perſon with Wiſdom, Courage and Goodneſs to ſeek the Welfare of thy People.*'

One of the Miniſters; *Lord, Encline and aſſiſt that Perſon to be a faithful Steward in thy Houſe.*'

One

ONE unhappy in his Children; '*Lord, Convert the Children of that Perſon, and let him have the Joy to ſee them walking in the Truth*'.

ONE weakly and ſickly; '*Lord, Let the Sun of Righteouſneſs ariſe on that Perſon with Healing under his Wings*'.

A Phyſician; '*Lord, Let that Perſon be ſucceſsful in his Practice; and let him carry the Diſtempers of his own Soul ſucceſsfully to his Healer*'.

ONE that had met with great Loſſes; '*Lord, Give that Perſon the good Part that can never be taken away*'.

AND for the Servants giving Attendance; '*Lord, Make them thy Children and Servants of* JESUS CHRIST.'

WHEN he *walked the Streets*, he ſtill *bleſſed* many Perſons who never knew it, with *ſecret Wiſhes* after this manner for them;

UPON the ſight of a tall Man; '*Lord, Give that Man high Attainments in Chriſtianity: Let him fear GOD above many*'.

A lame Man; '*Lord, Help that Man on moral Accounts to walk uprightly.*'

A Negro; '*Lord, Waſh that poor Soul; make him white by the Waſhing of thy* SPIRIT.'

CHILDREN ſtanding together; '*Lord, Let the bleſſed Hand of* CHRIST *be put on theſe Children*'.

CHILDREN at Play; '*Lord, Let not theſe Children always forget the Work upon which they came into the World*'.

A Merchant; '*Lord, Make that Man a wiſe Merchant*'.

A very little Man; '*Lord, Beſtow great Bleſſings upon that Man, and above all thy* SON *the greateſt of all Bleſſings*'.

A Man on Horſe-back; '*Lord, Thy Creatures ſerve that Man; help him to ſerve his Creator.*'

YOUNG People; '*Help them, O Lord, to ſerve their Creator in the Days of their Youth*'.

YOUNG

Young Gentlewomen; ' *Lord, Make them wiſe Virgins, and as the poliſh'd Stones of the Temple* '.

A Shop-keeper buſy at Work; ' *Let not this Perſon ſo mind the Affairs of this World as to neglect the one Thing needful* '.

A Man going by without obſerving him; ' *Lord, I pray THEE, Help that Man to take a due Notice of CHRIST.* '

One in Mourning; ' *Lord, Give that Man the Comforts which Thou haſt promis'd to the bleſſed Mourners* '.

A very old Man; ' *Lord, Make him an old Diſciple* '.

One leaning on a Staff; ' *Teach this Perſon, Lord, to lean on his SAVIOUR* '

One who had ſpoken injuriouſly of him; ' *Lord Bleſs, ſpare and ſave that Perſon even as my own Soul; may that Perſon ſhare with me in all the Salvations of GOD* '.

One that was reckoned a very wicked Man; *Lord, Reſcue that poor Man who ('tis to be fear'd) is poſſeſs'd by Satan, who leads him captive* '.

In like manner, when he has been ſitting in a Room full of People at a *Funeral*, where they take not much liberty to *Talk*, and where much Time is moſt unreaſonably loſt; he uſually ſet his Wits to work to contrive *agreable Benedictions* for each Perſon in the Company.

But it were endleſs to exemplify a thouſandth part of thoſe *Ejaculations*, in which his *Grace & Love* were exerciſed.

4. *HIS Faſts, Thanksgivings, Vigils, and Self-Examinations.*

1. *FASTING*, however in this Generation it may be deſpiſed, is very uſeful not only becauſe *Nature*, but alſo *Grace*, fares the better for it, and is ſtrengthned by it: Hence it is that ſo many religious Men have looked upon it as a neceſſary & important Duty.

There

THERE is a Paſſage in the Talmuds (*in Hieroſyl. Kilaim.* Fol. 32. 2.) that Rabbi Josi faſted *eighty Faſts* and R. SIMEON BEN LACISH *three Hundred*, that they might ſee R. CAIJAH RUBBAH. The *Jews* report of R. ZADOK that he did ſo mortify himſelf with Faſting that he was commonly called *Chalſha* i. e. *the Weak*. They tell us alſo of R. JOSHUA BEN ANANIAH that his Face was black by reaſon of his Faſtings.

So very frequent among the *Primitive Chriſtians* was the Practice of this Duty, that it was to be diſcovered in their Faces and Joints, ſo that *Pallidi* and *Trepidi* were the opprobrious Names which the Heathen for this Reaſon gave them.

BUT among thoſe that *have done vertuouſly* in this Reſpect, perhaps Dr. MATHER has *excelled them all.*

IN my Sermon on my Father, I ſaid, by a very moderate Computation, he kept about *Four hundred and fifty* Faſts: I computed thus, That from his *fourteenth* Year almoſt unto his Death, he tho't himſelf *ſtarved* unleſs he *faſted* once a Month, that he, when concerned in any very great Affair, would alſo very often keep *Weekly Faſts*, ſometimes *two* in a Week, and inaſmuch as he kept not Records of *all* the *Faſts* he obſerved and ſo I could not exactly number them, I therefore tho't the Number above ſpecified to be a *moderate Computation.*

I ſhall here give you his Frame, his Sentiments and Actions on two or three of his Days of *Faſting* (in his own Words) from which you may judge of the reſt.

'SETTING apart a Day (the Day paſt) *for Prayer* 'with *Faſting* in my Study; I judged my ſelf before 'the LORD for my various Tranſgreſſions; and in 'the Diſtreſſes of my Soul, beholding my Miſery by 'my Eſtrangedneſs from GOD and Expoſedneſs to his 'Wrath; but believing that the LORD JESUS 'CHRIST the only Mediator was willing to have

'Mercy

'Mercy upon me, after all the Indignities I had put 'upon Him, if I now looked unto Him: I earneſtly beſeeched Him graciouſly to take Care of all 'that concerned my Salvation, and reſcue me from all 'the Confuſions I had brought upon my ſelf by my 'leaving GOD, and be my *Prieſt*, *Prophet* and '*King* forever. And I profeſs'd unto Him, that I left 'my immortal Spirit in his bleſſed Hands, and that 'I would expect every part of my Welfare as the fruit 'of his bleſſed *Satisfaction* & *Interceſſion*; and that 'I would ſubmit unto his glorious Dominion, Power 'and Wiſdom ſo as never willingly to withdraw from 'the Regulations of them; but I would fly unto his 'precious *Blood* for *Pardon* whenever I perceived 'in my ſelf any Deviations. And I concluded with 'a triumphant Faith that He would do me Good, 'and GOD would have no Controverſy with me; 'and that I ſhould after a deſireable manner Know, 'Love and Honour Him; and that I ſhall find my 'never dying Soul under the peculiar Care of a mer'ciful Redeemer in the Times of the greateſt Extre'mity that ſhall or can ever come unto me'.---

---Thus on one Day.

On another Day he writes thus;

'This Day having humbled my ſelf and judged 'my ſelf before the Lord for my many Provocations, 'and *watered my Couch with my Tears* in the Ap'prehenſion of my exceeding Vileneſs; at length 'Floods of Tears guſhed from me in my laying hold 'on the pardoning Mercy of GOD in JESUS 'CHRIST. The Spirit of the moſt High bro't 'me to a *marvellous Temper* which was to me like 'the very Suburbs of Heaven, wherein He aſſured me 'that *all my Sins were forgiven*; and that his Anger 'in the ſenſe of which my Soul trembled, ſhould no 'more burn againſt me. Upon this I called unto 'mind the *Names* of as many Perſons as I could any 'ways learn had reproached and injured me; and I 'moſt heartily beg'd the GOD of Heaven on the 'behalf of them one by one, that they might be *bleſſed*

'with

'*with all the Bleſſings of Goodneſs*, and ſuch Bleſ-
'ſings eſpecially as were moſt ſuitable for them.

'I alſo beſought the LORD that I might never Sin
'againſt Him with Will or Deſign or Delight any
'more: I profeſs'd unto Him that I ſhould rejoice to
'Dy this very Day, if I might be everlaſtingly deli-
'vered from *ſinning* againſt Him: I declared before
'Him that I was very ſure I ſhould be with CHRIST
'e're long, and joyfully behold his Face in *ſinleſs*
'*Glory*'.

On another ſuch Day I find in his Papers, 'That
'he did with Plenty of Tears lament his Wretched-
'neſs: And herein, ſays he, I was carried forth to
'declare unto the LORD, that having diſhonoured
'His glorious *Name*, if there were no other way for
'the *Honor* of it to be recovered except in *my Ruin*,
'I laid my ſelf down at His holy Feet to be diſpoſed
'of for ever by Him as He ſhould pleaſe. But yet I
'ſaid, that His Name was *a GOD that would abun-*
'*dantly Pardon*, and that He had provided a way
'for the *Glory* of it, and that whoſoever will accept
'of Salvation in and thro' CHRIST ſhould upon
'His Word be ſure to have it; and ſo I concluded
'with Aſſurance that the LORD JESUS CHRIST
'was *interceeding* for me, and that becauſe He had
'*Liv'd* & *Died* I ſhould not *Dy* but *Live*. And
'theſe Motions of Soul in me were accompanied
'with very rapturous *Hallelujahs*, with Tranſports
'of Love and Praiſe; telling the LORD that now I
'would be *His* forever, and I longed now to be
'with my REDEEMER in the Manſions that are
'above where I ſhall certainly be; but for *one Reaſon*
'I deſired to Live a few Days more upon Earth, even
'that I might *Labour* & *Suffer* for Him, and Serve
'Him, where I had ſinned againſt Him: And this
'ſhall be my Work, all the Day long while I have
'a Day to live.'

THERE

There was once a Time and a Thing in which the Doctor was full of diſtreſs. His Temptations and Difficulties were extraordinary: He thought himſelf called unto more than ordinary Humiliations, Supplications and Reſignations. In this Time he rarely let a Week paſs without ſetting apart a *Day for Faſting with Prayer* for many *Months* together; and ever now and then he had his *Vigil* for a Converſation with Heaven; and every Day for the moſt part he had one ſecret Prayer more than he uſed to have and lay proſtrate in the Duſt with Tears before the Lord, yet he tho't it neceſſary to do ſomething more than all this.

He had often in his Life kept *two Days of Faſting and Prayer* in *one Week*: But now he was reſolved to ſpend *Three Days* after this manner in his Study, and *beſeech the LORD thrice, knocking* at the Door of Heaven for *three Days together*; and he was carried thro' the Undertaking even beyond what his feeble Conſtitution could have looked for.

He was deſirous that *each Day* ſhould have it's *peculiar Character*, tho' there were many *general Strokes* of Devotion which were common to all the Days.

The Character of the *firſt Day* was *Confeſſion* of, and *Contrition* for the Sins which might expoſe him to the Diſpleaſure of Heaven; (in which he uſed a *Catalogue* of Things *forbidden and required in the Commandments*, as well as the Ingredients of *Original Sin*) and he petitioned for the Pardon of all thro' the Blood of the Lord JESUS CHRIST.

The Character of *the ſecond Day* was *Reſignation to the Will of GOD* in whatever Sorrows had befallen him, and in the ſorrowful things which he could imagine might poſſibly be inflicted on him. He found aſtoniſhing Entertainment from Heaven in this Action.

The ſingular Character of the *third Day* was *Requeſt*; firſt for Help under and againſt all the

Aſſaults of *Temptations* upon him; and then, for the *Angelical Miniſtry* to be employ'd on his Behalf and for his Help in thoſe Caſes, in which *the Heirs of Salvation* uſe to be befriended by the *Miniſters who do the Pleaſure of the LORD*.

I will now uſe his own Expreſſions :--- 'My *Three Days* left me in a very deſireable Frame; very fearful of Sinning againſt GOD, very raiſed in my tho'ts of CHRIST, and Heaven, and very watchful to do Good and bring forth Fruit unto the LORD.

'But becauſe an Admiſſion to extraordinary intimate Communion with Heaven uſes to be followed with ſore *Buffetings* from Satan either by *internal Impreſſions* or *external Occurrences*, I had a trembling Expectation of what might follow upon that Intercourſe with Heaven to which I had bin newly admitted.

'*The Evil that I feared came upon me*, but yet I received a marvellous Harveſt of the *Three Days*. The Deſign of them was obtained to Admiration'.

I will inſert but one more Day of *Prayer with Faſting*, which he kept under ſome Temptations; on which I find he has entred this Record.

'It was a Day full of aſtoniſhing Enjoyments, a Day filled with Reſignation, Satisfaction & Heavenly Aſtoniſhments. Heaven has as it were been opened unto me this Day. Never did I ſo long to dy and fly away into Heaven! I have ſeen and felt *unutterable Things*, I have *taſted that the LORD is gracious*. I can by no means relate the Communications of Heaven to which I have been admitted. I am now ſure that the great GOD is *my GOD*, that I ſtand before HIM in the *Righteouſneſs* of CHRIST, that *no Good ſhall be with-held from me*, that GOD will uſe me to glorify HIM greatly, and that I ſhall be an Object for the Everlaſting Triumphs of infinite Grace.

'I

'I was ſcarce able to bear the *Extaſies of Divine* 'Love into which I was raptured. They exhauſted 'my Spirits; they made me faint; they were inſup- 'portable; I was forced to withdraw from them leſt 'the Raptures ſhould make me ſwoon away'.

I could produce a vaſt Multitude more of his Entertainments, his Tho'ts and Methods on Days of *Faſtings*, but it would ſwell this Book to too great a Bulk.

2. I come therefore to write of his *Thankſgivings*, which were very numerous: I ſhall collect but *three* Inſtances out of the many that are before me.

On one Day he kept, he ſet himſelf;

1. To *recollect* the *merciful Diſpenſations* of GOD unto him.

2. To conſider the *Aggravations* of thoſe *Mercies* in the *Greatneſs* and *Freeneſs* of them.

3. To *regiſter* them in his *Memorials*.

4. To *acknowledge* them in his *Devotions*.

5. To *contrive* what *Returns* he ſhould make by way of Gratitude to GOD.

He writes, 'I ſpent the Day in ſuch Exerciſes; 'and the ſweetneſs of them with the heavenly *Afflatus* they bro't upon my Mind, made me a rich Re- 'compence for the Labor of them:

'In the Cloſe of the Day coming to ponder, '*What ſhall I now render to the LORD for all* '*his Benefits*?

His Tho'ts are thus written down.

'I. Shall I not *love the LORD*, and be conſtant, 'fervent, unwearied in ſerving of HIM? Eſpecially in 'the Rules I have propoſed for my Converſation?

'II. Shall I not endeavor to ſhine by a *good* 'Example?

'III. Shall I not husband & redeem *the Golden* 'Hours, which I enjoy in the midſt of ſo many *Smi-* 'ling Providences?

IV. SHALL I not *every Day* in every Capacity, ‘ Relation, Company be contriving, *What can I now* ‘ *and here do for GOD?* And lay my ſelf out ac- ‘ cordingly?

‘ OH! That GOD would help me thus to do!

ON another of theſe Thanksgivings he writes thus;

‘ THE Forenoon of this Day I ſpent;

‘ I. IN acknowledging my own *Vileneſs* before ‘ GOD, by which after an aggravated Manner I have ‘ become *unworthy* of all that *Goodneſs and Mercy* ‘ *that has followed me all my days.*

II. IN acknowledging thoſe *Glories* which belong ‘ unto the great GOD as HE is infinitely *excellent in* ‘ *Himſelf*, and as HE is the *Creator* and *Governor* of ‘ the World, and unto JESUS CHRIST as HE is ‘ one *altogether lovely.* --- In theſe Exerciſes my ‘ Heart was bro't to ſuch Frames as would have turn- ‘ ed a *Dungeon* into a Paradiſe.

‘ IN the *Afternoon* I went over the *former Kind-* ‘ *neſſes* of GOD unto my ſelf in my *Thoughts*, my ‘ *Pſalms*, my *Praiſes.*

‘ BUT I more eſpecially fingled out *three Things* ‘ in which I have had the Favor of GOD: viz. An- ‘ ſwers to *Petitions*, Reſcues from *Temptations* and ‘ thoſe *Afflictions* by means of which I have enjoyed ‘ *both.*

‘ I eſſay'd then to bleſs the LORD for thoſe Favors ‘ with which at preſent I am on every ſide ſurrounded, ‘ ſuch as,

‘ MY *Life* and *Health.*

‘ MY Accompliſhments in any Points of *Learn-* ‘ *ing.*

‘ MY well-furniſh'd *Library.*

‘ MY Improvement in the Miniſtry of the *Goſpel.*

‘ MY peaceable *Settlement* in a Place of great Op- ‘ portunities to do Good.

‘ MY Succeſs in my public and private Labors.

‘ MY Acceptance and Intereſt among the People

‘ MY

'My Enjoyment of my Father to this Day.

'The notable Growth and Peace of the Flock, 'over which I am a *Paſtor*.

'Having employ'd my Admirations and Adora- 'tions upon the Grace from whence theſe Things do 'come unto me; I then came to conſider the *free* 'Grace of GOD unto me in,

'The *Gift* of CHRIST unto the World.

'The *Offer* of HIM unto *my ſelf* in particular.

'The *Senſe* of the Neceſſity of CHRIST, GOD 'has given me.

'The *Union* with Him to which the Holy Spi- 'rit has bro't me.

'And all the further Operations of the Holy 'Spirit upon my Soul, by which He is continually 'making me more *meet for the Inheritance of the* 'Saints in Light.

'I concluded the Day with conſidering, *What* 'ſhall I render to the LORD?

'I then gave my *ſelf*, my whole *ſelf*, all my Powers, 'Members, Capacities and Intereſts (which I own'd 'was the leaſt that I ow'd) unto the LORD.

'In particular I added, That, ſince I owed all my 'good Things to the *Compaſſions* of God, I would 'always be contriving *how to honor HIM*, and 'would procure ſome *Teſtimony* againſt ſome com- 'mon Evils in the Land which are offenſive to Him.

'And ſince it was the Mediation of CHRIST un- 'to which I owed the Procurement of all, I would 'preach a Sermon, the Scope of which ſhould be to 'magnify the Lord Jesus Christ, and invite the 'Minds of Men to an aſſiduous Contemplation of his 'Glories'.

The Third and laſt I ſhall write of, ſhall be more particularly deſcribed than the reſt, becauſe of ſome- thing more ſingular and inſtructive in it.

'On this Day, I conſidered that as by the *Praiſe* 'of God, I ſhould become like the *good Angels*; 'thus it was a very reaſonable Thing that I ſhould 'offer my extraordinary Praiſes to Him *for His Angels*.

c I saw that the *Scriptures* mentioned the *Ministry* c of the good *Angels*, about *the Heirs of Salvation* c with Frequency; and I saw that my Life had been c wondrously signalized by the Ministry of those *An-* c *gels.* Wherefore loth to be guilty of such an un- c thoughtful Neglect of the *Angels* as the Generality c of the Faithful who enjoy the Assistances of those c *Heavenly Guardians* are, I devoted this Day to c glorify the GOD and Father of my LORD JESUS c CHRIST for *the Ministry of ANGELS*, which c has notably befriended me unto this very Day. And c I expected in this Way not only to render my self c more agreable to those *excellent Spirits*, but also to c obtain from *their* and *my* LORD a more signal share c of their Influence than had ever yet been granted c me.

c IN the Evening before this Day, I was *amaz'd* c when I beheld, but happy that I *plainly* beheld, the c happening of several Things that seemed as it were c contrived on Purpose to indispose me for the Duties c now before me: But I comfortably got over all the c Indispositions.

c TWILL be needless to relate how many *Hymns* I c sang referring to the *Angels*.

c IN the Morning I wrote an Illustration upon a c Text about the good *Angels*: And I made my c *Family-Offering* suitable to the Design before me.

c AND one *Law* which I laid upon my self this c Day was, that in all the *Intervals* of more *stated* c *Thinking*, as I passed from one Object to another, c I would make *Ejaculatory Thanksgivings* unto the c LORD upon all the Occasions which offer'd them- c selves unto me. But how many Scores of *Ejacula-* c *tions* thus occasionally acknowleging the Greatness c and Goodness of GOD passed from me this Day, I c cannot reckon.

c MY chief Exercise in the Forenoon was, To con- c sider exactly, and with as much of Scripture and

c Learning

'Learning as I could, 'the *Exiſtence*, the *Properties* 'and the *Relations* of the good Angels; and, the '*Honor*, but not *Worſhip*, due to thoſe benign Spirits: 'And then to run over the marvellous References to 'their *Miniſtry* which I have here and there found 'ſcattered in the *Oracles* of God; whether towards '*particular Saints* or towards the *Church in General*. 'Theſe Conſiderations with a vaſt Variety took in 'the chief of the Story of the *Bible* together with the '*Apocalyptical* Prophecies, eſpecially in the *Trumpets* 'and *Vials* wherein *Angels* are concerned. But my 'Conſiderations were ſtill directed unto the Lord 'with my Deſires, that HE ſhould forever be mag-'nified and glorified for the Things, in which he had 'thus commiſſioned his *Angels* to be his Meſſengers 'and his Inſtruments.

'I cannot fully expreſs *the Elevation of Soul*, with 'which I went thro' theſe noble Exerciſes; which 'Exerciſes at laſt I concluded with Aſſurances, that 'I ſhould one Day come to *praiſe H I M that ſets 'upon the Throne and the Lamb* in the Company of 'his holy *Angels* forever.

'In the Afternoon, I looked over ſome *Catalogues 'of Mercies* received from the God of Heaven, which 'I had heretofore entred into my *Diaries*: and by 'comparing of what I read in the Book of Heaven 'about *the Agency of the Angels*, I examined, where 'I might make an Allowance for their ſubordinate 'Agency in my own Affairs.

'The main Heads of *Kindneſs* done for me which 'the Word of God permitted me to count *An-'gelical* were theſe.

'I. I have Reaſon to think, that the *Parental Go-'vernment*, which in my Childhood was a thouſand 'Ways a Bleſſing to me had a Biaſs very often given 'to it by the *Angels* of God.

'I conſidered *Jud.* xiii. 12. 13. and *Mat.* ii. 13.

'II. I have bin *preserved* in and from many *Dan-*
'*gers* while I was yet a *Child* by the *Angels* look-
'ing after me. --- I considered *Mat.* XVIII. 10.

'III. In my *Education* I was wonderfully circum-
'stanced by Helps and Means of Learning, by a Ca-
'pacity to Learn and kind Conduct of *Tutors*, which
'the *Angels* doubtless influenced. --- I considered
'*Gen.* XXI. 17. 18. 19.

'IV. When Epidemical *Sickness* have carried off
'many of my Neighbours, and I have bin in the
'midst of them, I have been kept unto this Day, by
'the Angels about me. --- I considered *Psal.* XCI. 3. 4.

'V. I have made many *Journeys* and never yet
'came to any Harm in any of them: The *Angels*
'were my Keepers. --- I considered *Psal.* XCI. 11. 12.

'VI. I was blessed with an early *Conversion* to
'God; and the blessed Spirit has bin ever since
'wondrously at work upon my Soul to fit me for
'the Society of *Angels* in a better World. Here
'was a *Joy*, and as to many Circumstances, a *Work*
'of *Angels*. --- I considered *Luk.* XV. 10.

'VII. My Call to the *Ministry* of the Gospel,
'and the Hearts of People being so disposed that I
'have had my Call in so remarkable a Place as where
'my Lot is cast, has bin a Thing full of *Wonders*,
'and I don't fear to say full of *Angels*. --- I consi-
'dered *Acts* XVI. 9. 10.

'VIII. The Door of *Utterance* Opened for me
'hath some surprising things in it, which I am cer-
'tain have proceeded from the Angels of God. --- I
'considered *Luk.* I. 20. *Isa.* VI. 6. 7.

'IX. My strange *Opportunities* to do Good and
'and serve the Church of Christ both by *speaking*
'and *Writing*; and the *Impulse* I have often had
'upon

‘ upon my Mind, at which I have often bin amaz'd
‘ There has bin the Energy of *Angels* in theſe
‘ Things.--- I conſidered *Act.* x. 30,32. *Act.* viii. 29.

‘ X. My *Marriages* have bin under the Direction
‘ of *Angels*, and the Condition of my Family alſo. ---
‘ I conſidered *Gen.* xxiv. 7.

‘ XI. The Proviſion of a *Food convenient for me*
‘ have frequently bin ſo ſtrangely tim'd, that I were
‘ blinder than a ſtone if I ſhould not ſee *Angels* my
‘ Providers. --- I conſidered *Pſal.* lxxviii. 25.

‘ XII. *UNREASONABLE Men that had*
‘ *no Faith* have Zealouſly ſought my Ruine for my
‘ Faithfulneſs to the Intereſt of Christ; but I have
‘ had an *Hoſt of Angels* for my Guard. --- I conſi-
‘ dered *Gen.* xxxiii. 4. and *Dan.* vi. 22.

‘ XIII. My *loſt Health* has bin reſtored and prolon-
‘ ged; Have not the *Angels* bin my *Phyſicians*. ---
‘ I conſidered *John* v. 4.

‘ XIV. Many a Time have I bin *ready* to do
‘ thoſe Things which would have bin very contrary
‘ to God's *Glory* as well as pernicious to my own
‘ *Welfare*; but I have bin ſtrangely hindred: By
‘ whom? Truly the *Angels* of the Lord. --- I conſi-
‘ dered *Numb.* xxii. 32.

‘ Such Things as theſe I did with multiplied *Halle-*
‘ *lujahs* acknowlege on my Study Floor before the
‘ Lord. And in the midſt of my rapturous Praiſes
‘ I could not forbear ſaying, *Bleſs the LORD, O*
‘ *my Soul, and forget not all His Benefits! And, if*
‘ *any good Angels of the LORD are now nigh*
‘ *unto me, Do You alſo bleſs the LORD ye Hea-*
‘ *venly Miniſters: And Oh, adore that free Grace of*
‘ *His, which employs You to be ſerviceable to ſo poor,*
‘ *ſo mean, ſo vile a Wretch as is here proſtrate before*
‘ *HIM.*

‘ From

'FROM hence I went on to *Supplications* that 'the great GOD would go on more than ever to 'employ His *good Angels* for my GOOD, which I 'alſo then particularized in many Articles; and that 'HE alſo would preſerve me from the Illuſions and 'Injuries of *Evil* ones.

'I then conſidered, What *Returns* I ſhould make 'unto the LORD for the *Benefits*, which I have receiv'ed by His *Angels*. And here I tho't on the 'Meſſage which an *Angel* bro't from Heaven unto 'one of his Fellow Servants towards the Cloſe of a 'Day ſpent in extraordinary Devotions, *Thou art 'a deſireable MAN.* [*Dan.* ix. 23.] So I ſpent an 'Hour or two in conſidering what would render me 'ſuch a Man.

'ONE ſpecial Thing wherein I propoſed unto my 'ſelf a way to become *deſireable* was to become *An'gelical.*

'--- Accordingly I conſidered;

'How the *Angels* were continually engaged in 'beholding and admiring the *Glories* of the great 'GOD. [*Mat.* xviii. 10.]

'How *They* were continually ſtudying the *Myſte'ries* of Redemption by JESUS CHRIST with the 'Characters and Approaches of His Kingdom. [1 *Pet.* 'i. 12.]

'How *They* were continually upon the *Wing* to 'go upon the Errands of the King of Heaven. [*Pſal.* 'ciii. 20, 21.]

'How *They* were continually *doing of Good* a'mong the People and Churches of the LORD, [*Heb.* 'i. 14.]

'How *They* took particular Satisfaction in the 'Converſion of miſerable Sinners. [*Luk.* xv. 10.]

'How the *Angels*, in fine, were very *Holy*.---- 'Theſe Things I conſidered for my own *Imitation.*

'BUT for the Cloſe of all; becauſe I tho't it 'would be a little *Angelical*, as well as otherwiſe

'*agreable*,

'*agreable*, I took a Liſt of many *poor* People in 'my Flock with ſome *Care* to have their Neceſſi-'ties relieved againſt the approaching Winter".

And ſo the Day ended.

3. It is impoſſible for me to tell how many Vigils Dr. Mather kept, he not always keeping an Account of them: I ſhall therefore only in general let you know that he frequently in former Years converſed with his Saviour in the *Night Watches*.

He conſidered that the Primitive Chriſtians in Obedience to that Command of *Watching unto Prayer* ſometimes had their Vigils which were of great Uſe unto them in their Chriſtianity. To ſpend a good Part of a *Night* now and then *in Prayer*, and ſo take the Advantage of a *nocturnal Solitude*, and abridge themſelves of their uſual Reſt, for the ſake of a devout Converſation with Heaven; They found God rewarding them and the Devotions of ſuch Vigils with a more than ordinary Degree of Heavenly Conſolation. And ſo the *Doctor* likewiſe found it. He has frequently withdrawn from his Lodging agreable enough unto Him, and in the Dead of the Night has retired unto his Study; where he has thrown himſelf on his Floor in the Duſt, and wreſtled with him in Prayer for a great while together. In doing thus he was rewarded with unutterable Communications from Heaven.

4. I will here give my Reader the Reſult of three *Self-Examinations*, which I find in the *Doctor*'s Papers, and which will be ſufficient to ſhow how he proceeded in that Exerciſe.

I find in one of his *Self-Examinations*, preparatory to a Communion, what follows recorded.

'I find; [1.] Not only my *Underſtanding* ſees, but 'my *Will* chuſes the great God as my *beſt Good* 'and my *laſt End*.

'1. My

'1. My *Interest* in HIM is my greateſt *Wiſh* and 'Joy. According to, *Pſal.* xvi. 5,6. *Pſal.* lxxiii. 25. '*Lam.* iii. 25. *Iſa.* xxvi. 13.

'*Object.* THEN you would be more careful and 'earneſt for ſecuring it.

'*Anſw.* 1. I *mourn* under and ſtrive againſt my 'own coldneſs, and endeavour to ſtir up my ſelf.

'2. My *Zeal* to make ſure of any other Enjoy-'ment is not ſo lively as to make ſure of this.

'2. I do heartily embrace and propoſe the *Glory-'fying* Him, as the main Deſign upon which I would 'be and live and work.

'Queſt. *HOW do you know that?*

'1. BY my frequent and actual *Dedications* to 'his *Glory*.

'BY the Diſpoſition of my Soul in *Prayer* for '*any* Mercy; above all for *that* Mercy.

'3. BY my exceeding *Satisfaction*, when I ſee 'GOD acknowledged, eſpecially when by *me*, or by '*my* means.

'[2.] WITH much Deteſtation I reject all that 'which hath made any *Separation* between the LORD 'and my Soul. ---*Sin* is that *accurſed Thing*, Iſa. 'lix. 2. Wherefore--- I lament it; I abhor it; I 'labor to avoid it.

'[3.] I eſſay to come unto JESUS CHRIST the 'ever-glorious *Mediator* that I may be inſtated in 'the full Enjoyment of GOD. Accordingly to *John* 'xiv. 6.

'1. THIRSTY after the *Fountain of Life* in GOD, 'to the Lord JESUS CHRIST as *the Way*.

'2. I would have none but HIM to be my SA-'VIOUR.

'3. I am free that HE ſhould execute *every one* 'of all his *Offices* in the accompliſhing of my Salva-'tion. Bleſſed be the LORD, who has not left me 'deſtitute of his Eternal Mercies.

'I

'I employ'd a Collection of *Marks* which I had 'lying by me; I proceeded by *direct* rather than '*reflex* ones; That is to ſay, Examining whether I 'had done theſe and thoſe *good Things*, I put it out 'of Doubt by doing them over again. Incredible '*Satisfaction* and I hope ſome *Satisfaction* was the 'Effect of theſe bleſſed Exerciſes".

The Reſult of the ſecond *Self-Examination*, which I promiſed, I find written as follows.

'Asking the Help of Heaven in this *Work*, that 'if I were yet unſound I was deſirous to begin the 'Work of *Converſion* again, and anew go over all the 'ſorrowful Hours which I had ſeen in that Work: 'But that if I ſaw my own Sincerity, my Hands would 'thereby be ſtrengthned in the *Warfare* to which I 'am called.

'I then found ſuch Things as theſe, which made 'me hope that the Lord had begun a never dying 'Work of his Grace upon my Soul.

'1. The *Supreme* Deſign and Deſire of my Soul 'is, that God may be forever *glorious*.

'*INFERIOR Ends* are become deſpicable 'in my Eyes; and I apprehend thoſe to be the vileſt '*Fools*, who *live only unto themſelves*.

'The Voice of my Soul is, *Oh, let the LORD 'be magnified!* Hence I am contriving every *Week*, 'every *Day* and perhaps oftner than ſo, *What can 'I do for the Name of GOD*.

'Hence my *Thirſt* after an *Enlargement* in the '*Service* of God, and after the *Enjoyment* of my own '*Salvation*, does then after the moſt melting Manner 'tranſport me, when I think, *Hereby the Glory of 'the infinitely amiable GOD will be diſcovered!*

'Hence

'HENCE thoſe Things by which the *Glory* of 'GOD is obſcured and eclipſed; eſpecially thoſe curſed '*Luſts* of mine which have robbed the LORD of that '*Glory* that I might have bro't HIM, do vex and 'cut my very Soul within me.

'*Finally*, MY Heart rejoices in any Revenues of '*Glory* bro't any way to the LORD: I feel my *own* '*Intereſt* gratified by it, and ſee my beſt Friend ho-'nored and advanced.

'2. MY Heart is inſatiably *preſſing* after the *high* '*Attainments* of Religion.

'OH! When I conſider what it is *to converſe with* 'GOD *continually*; and not only to be living always '*with* and *upon* and *unto* the LORD, but alſo to '*love* no Creature except *in* HIM, and *for* HIM, 'and to have HIM for my *All in all*, My Heart 'ſprings at it. I cry, I ſtrive, *LORD, let me thus* '*draw near unto THEE.*

'And herein the LORD gives me ſome *Experience* 'that is exceeding deſireable.

'FOR when I have bin mightily carried forth in 'my publick Diſpenſations I have taken *Comfort*: 'In what? Not that any *Gifts* of *Mine* have been 'ſeen, but that the *Power*, the *Wiſdom*, the *Good-*'*neſs* and *Truth* of the glorious GOD have glitter'd 'thro' me as thro' a ſorry *Lanthorn* to the View of 'many Hundreds at a time. This even diſſolves my 'Heart and cauſes me to love that GOD who has ho-'nored HIMSELF by me.

'HENCE alſo my Spirit grows more unconcerned 'about keeping or loſing any *Creature Comforts*, '[*Conſolatiunculas Creaturulas*;] for I can *encourage* '*myſelf in the LORD my GOD.*

3. 'I

"3. I drive a continual Trade of the moſt exact, *explicit Addreſſes* unto the Lord Jesus Christ, who is the *Mediator* between God and Man; ſoliciting Him to accompliſh the *great Work* of bringing *my GOD* and *my Soul* together, and fulfil *all his Offices* in the Doing of it.

"4. My *Reſpect unto the Commandments of GOD* is *Univerſal*. Be a Precept never ſo difficult and ſo likely to be recoiled at by *Fleſh & Blood*, if I ſee *it is GOD's*, my Soul ſays, *'Tis Good! let me Obey it till I dy!*

"5. Let my *own Iniquity* aſſault me with never ſo much Vehemence and Violence, I never let go the *Combat*: But if I am foiled, *I mourn, I am humbled, I am grieved* exceedingly; and with extreme Ardor and Anguiſh, I keep *crying* unto Heaven for Help; reſolving ſo to do while I have a Day to Live.--- Wherefore, *Bleſs the Lord, O my Soul!*"

In the third and laſt *Examination*, which I ſhall mention, his Soul ſallies forth unto theſe *three Acts of elevated Chriſtianity*:

"(1.) Lord, I am ſo ſatisfied in the infinite *Glory* and *Greatneſs* of my Lord Jesus Christ, and of Thy infinite Regard to Him, that I wholly give up my ſelf unto that illuſtrious Lord; and I pitch upon it as my chief Happineſs to ſerve Him forever.

(2.) Lord, I am in ſuch ill Terms with my *Sin*, that I moſt heartily give Thanks unto Thee for the moſt *bitter* and *humbling* Diſpenſations of thy *Providence* towards me that have any Tendency to *mortify* it.

"(3.) Lord, I will always be at *Work* for Thee, and be ſo far from thinking much of *any Work*, which I may do for Thee, that whatever *Sufferings* do befall me for the ſake of *that Work*, I will re-

joyce

"joice in them exceedingly"---- Theſe three *Self-Examinations* will give you a Specimen of his Procedure in that Employment.

5. *HIS Morning Tho'ts, manner of ſpending Saturday-Afternoons, and Method of Sabbatizing, his Reading of the Scriptures and Application of the Promiſes, Employment of his Mind at the Euchariſt, with his Prayers at the Sacrament, his Petitioning for three Favors, and his Reſolution for a Walk with GOD.*

[1.] I have already written of the *ſtated Courſe* of Thinking he obſerved for everyMorning in the Week: I ſhall here juſt let you know, that the Doctor conſtantly, beſides his Reflections upon *the Queſtion for the Morning*, fixed his *Riſing Tho'ts* in the Morning upon ſome Scripture, which might be of ſpecial Conſequence to his beſt Intereſts.

ONE Example may ſerve for all here: The Text he choſe for one Morning was that in *Zech.* xiii. 1. On which his Tho'ts were under theſe Heads;

1. THE *Blood* of the LORD JESUS CHRIST is fitly compared unto a *Fountain.*
2. 'TIS an *open Fountain.*
3. THE *End* of it is the *Waſhing away of Sin.*
4. *SIN* is therefore to be looked on as the vileſt *Uncleanneſs.*

IT would take up too much Room here to deſcribe at large this Method and the Uſefulneſs of it: All I ſhall add about it is, that Dr. MATHER went over many Portions and Chapters of the Bible in this Method, and handled multitudes of Caſes referring to the moſt important Points in Chriſtianity.

[2.] HE had a particular holy Way of ſpending the Afternoon of *Saturdays.*

---HIS Method was this;

1. MAKING *three Prayers.*

THE

The first, (as he begun other Afternoons) conſiſting of *Praiſes* unto God for His *Mercies* unto Him, and his *Requeſts* on the behalf of others.

The ſecond, conſiſting of more *ſignal Converſe* with God, in renewing of *Covenant* and Cloſures with Jesus Christ and the like.

The third, conſiſting of *Petitions* relating to the *Miniſterial* Capacity, in which he was placed, and particularly the Services of the Day enſuing.

2. Thinking on that Queſtion, *What is it that I am further to do for the Name of GOD?*

3. *MEDITATING* on the Truths of God, eſpecially ſuch as he was to deliver on the Morrow.

4. Reading of *Books* and Singing of *Hymns* in which his *Graces* might be exerciſed. He ſpent many ſuch Bleſſed Afternoons and kept Records of them.

[3] Having ſpoken concerning *Saturday Afternoons*; it is natural to enquire *how he ſpent the Sabbath?*

I will here give you what I find, the *various Exerciſes* he went thro' *on* but *one Sabbath.*

Having the Evening before laid aſide all Affairs that might be any Encumbrance to him, having devoted the *Evening* to the Exerciſes of Piety, and charged His Family to make *Preparation* for the Sabbath; in the Morning he awoke Bleſſing God for another *Sabbath*, and aroſe *earlier* than on other Days.

He conſidered his uſual *Queſtion* for the Morning. *What ſhall I do for the Good of the Flock that I have under my Charge?* He ſang his *Morning Hymn*, and coming down into his Study wrote his *Anſwer* to his Queſtion.

He applied himſelf to his Maker, as for the *Pardon* of his former Treſpaſſes on His holy Day of *Reſt*, thro' the *Blood* of him who is the Lord of it, ſo for *Grace* from Him now to ſanctify his Day.

Throughout the Day, he kept his *Tho'ts* in an agreable *Employment* and under the neceſſary *Government*. When he was not engaged in any extended Exerciſe of Devotion, he was continually forming *Admonitions of Piety* from occaſional Objects and Occurrences; Every Thing about him preached unto him, and he uſually turned the Leſſons into *Ejaculatory Prayers*. If he found his Mind begin at any Time to ly fallow and empty of *good Tho'ts*, he preſently rebuked *it* and renewed *them*. If any *evil Tho'ts* began to make the leaſt Approach to his Mind, he preſently bewailed *it* and rejected *them*, and raiſed good ones contrary to them.

He ſo took heed againſt *Sinning with his Tongue*, that he did not utter one Word on the Day, but what he tho't he did well to ſay.

He wrote an Illuſtration upon a Text of the *ſacred Scripture*.

He read a ſuitable Portion of the *Old Teſtament* in the *Hebrew* Language. Another in the *French*. And then a ſuitable Portion of the *New Teſtament* in the *Greek*.

Then he made the *Morning Prayer* of his Study.

His Breakfaſt (which was as his other Meals ſlender) being bro't him, his Food was received with Praiſes to God, and Meditations on the nobler Proviſions which He had made for his better Part.

With the like Diſpoſitions and Meditations he anon took the *other two Meals* of the Day.

He went down to his Family, *ſang* and *prayed* with them.

He gave Charges to his *Family* to *remember the Sabbath Day* and keep it holy. And, to the very ſmall Children that were to ſtay at home, he aſſign'd *Sentences* of the Bible to be got by Heart.

He

He returned to his Study, and pray'd that the *public Sacrifices*, to which he was going might be profitably and acceptably carried on.

He went unto the Public, where his venerable Parent performed the public Miniſtrations. The very *Bell* put him in Mind of the *joyful Sound*. Here he gave ſuch Attention that not one Paſſage of the *Prayer*, not one *Head* or *Text*, and ſcarce one Sentence in the Sermon paſſed without his Mind moving towards Heaven with an adapted *Confeſſion* or *Petition* upon it. And every Verſe of the *Pſalm* he accompanied with a *Note* and a *Prayer* deduced from it.

When all was finiſhed, he ſet himſelf to form Deſires for *all the Hearers*, and the Deſires and Reſolves for *his own Life*; and think on thoſe *Improvements in Piety*, to which the Subject treated on might lead him.

Returning to his Study, he read over ſome Diſcourſes on the *great Sabbatiſm* which the Church of God is to look for, and *the glorious Things which are ſpoken about the City of GOD*, and the Prophecies relating to the latter Days. This he did (as he uſually did) becauſe he looked on the *Sabbath* as a peculiar *Type* and *Sign* of the bleſſed *Millennium*.

Going to his *Table*, he fed the Souls of the Company with as profitable Diſcourſes as he could entertain them with.

And he alſo *drew out his Soul to the Hungry*; he tho't it a Day proper to diſpenſe Kindneſſes unto the *Poor*; he was careful to have ſome ſuch invited unto his Table.

After this, he went on to the Affairs of the great *Sabbatiſm*. He read a Paragraph of Scripture referring to it, with his acuteſt and moſt penetrating Tho'ts upon it and ſuitable Ejaculations. And he ſang an Hymn relating to it.

Then proſtrate in the Duſt, he poured out a Prayer for *Zion in the Duſt*, and for the Haſtening of the Day of God.

Upon this he took the *Sermon* He was to preach immediately, and run it over ſo that his Mind was formed into proper Tempers and Wiſhes on every Head of the Sermon.

He then on his Knees bewail'd before the Lord ſuch *Sins* as the *Sermon* he was to preach moſt called him to repent of; and pray'd for *Grace* to do ſuch Things himſelf, as his *Sermon* was to excite his Hearers to; and beg'd for the Help of Heaven in the Work before him.

He went unto the public, and ſpent about three Hours in carrying on the Services there, in a *great Aſſembly* with great Aſſiſtance from Heaven.

His Mind, between the Concluſion of the Services, and his *viſiting of his Habitation*, was filled with Prayers that what had paſſed might make due Impreſſions upon the People.

Excessively tired he drank his beloved *Tea*, with Praiſes to the glorious God, and ſome Tho'ts on his precious Benefits to which the Water led him.

He made a Prayer for ſuch Bleſſings as he was daily to ask for.

He went down to his *Family*; where he *catechized* his Children; and went thro' the Sermons of the Day in a way of Dialogue with them; and ſang and pray'd with them and the Neighbours that came in to join with them.

Then he cauſed ſuch of his Children as could do ſo, to tell him, *What new Matter of Prayer they were apprehenſive of*? And he charged them to retire with it before the Lord.

Having alſo ordered one of his Sons to hear the Servants read & ſay their Catechiſm: he retired unto his Study and meditated on that Point; *What have I left undone that it would be for my Conſolation and Satisfaction to do before I dy*?

He read in a Book of Piety, a Sermon that might add unto the Heavenly Tincture on his Mind.

He was called to *pray with a Sick Perſon*, unto which he went with Alacrity as unto a Duty of the *Sabbath*.

He

He went again to his Family, and ſat with them, while each of the capable Children ſucceſſively read their ſeveral parts of ſome *Book of Devotion* to the whole Family: And he took Occaſion from thence to renew his Inſtructions to them.

Then he ſang with his Family his *Evening Hymn*.

He returned to his Study, and in Prayer gave Thanks for the *Mercies* of the paſt Day; and implored a Pardon for the *Errors* of it, both of which he endeavoured particularly to enumerate. He committed all his Intereſts into the Hands of his dear Saviour, and exerted a *Principle of Grace* in an *Act* that was *an evident Token of Salvation*, that might aſſure him of his Safety if he were to dy before the Morrow.

Finally, He declared before the Lord, that altho' ſome had obſerved a Reward of *Temporal Bleſſings* even in the enſuing Week to encourage their *Sabbatizing*, he had been *abounding in this Work of the LORD* without the Encouragement of any ſuch Expectation. If never ſo much Diſappointment or Affliction ſhould befal him in the Week, or in the reſt of his Life, yet he would go on in the *Labors of Sabbatizing* to him; and aſſure himſelf that he ſhould find his Account in *the Reſt that remains for the People of GOD*; but renouncing all Pretence to *Merit* in his own Performances,

So he went to Reſt; and fell aſleep reading ſome divine Author.

This Variety of Duty (I find) was done by him on *one Sabbath*: And altho' he found himſelf very *weary*, yet his Spirit found thoſe unſpeakable Conſolations and Advantages from ſuch *unwearied Sabbatizing*, as carry'd rich Compenſations with them.

[4] When he *read the Scriptures*, he had one very holy and uſeful Practice in it.

This was, a Courſe of *Reading* with ſuch a Devout Attention as to fetch at leaſt one *Obſervation* and

and one *Supplication*, (a *Note* with a *Wiſh*) out of almoſt every Verſe in the Bible. He had a Proſpect of more than a little Good by it ; he tho't a great deal of *Truth* and *Grace* might paſs thro' his Soul in thus waiting upon GOD, and his Proſpect did not fail him. The *Reading the Scriptures* in ſuch a Manner and with ſuch an Affection proved unto him a moſt glorious Opportunity for Converſing with GOD. And he gave more Thanks to Heaven for teaching him this way of Living than if he had the greateſt Earthly Revenues beſtowed on him.

AND here is a proper Place to relate a Propoſal, which he drew up in the Manner and Words following, *Viz.*

'LET it be a part of my Buſineſs every Day to be 'applying of the PROMISES. There are certain *Pro-* 'miſes that are of continual Uſe in the *Chriſtian's* 'daily Walk ; and I wiſh I might every Day have 'ſome *delightful Reflections* on ſeveral of them.

'*EVERY Day* I ſhall have Occaſion for a '*Promiſe of a Supply* for all my Wants in the Day : 'Such an one is that in Phil. iv. 19. *GOD will* '*ſupply all your Needs.*

'*EVERY Day* I ſhall have Occaſion for a '*Promiſe of Grace* to manage the Day for the Glory 'of GOD. Such an one is that in Zech. x. 12. *I will* '*ſtrengthen them in the LORD, they ſhall walk up* '*and down in his Name ſaith the LORD.*

'*EVERY Day* I ſhall have Occaſion for a '*Promiſe* of a growing *Victory* over Sin. Such an 'one is that in Mic. vii. 19. *He will ſubdue our* '*Iniquities.*

'*EVERY Day* I ſhould have a *Promiſe of Suc-* 'ceſs in my Undertakings. There is one in Pſal. i. 3. '*Whatſoever he doth ſhall proſper.*

'*EVERY Day* I ſhould have a *Promiſe of Pro-* 'tection from Dangers. There is one in Pſal. xci. 10. '*No Evil ſhall befall thee.*

'*EVERY*

'*EVERY Day* I ſhould have a *Promiſe of Counſel* in my Difficulties. There is one in Pſal. xxxii. 8. *I will inſtruct thee, and I will teach thee in the Way which thou ſhouldſt go.*

'*EVERY Day* it were good I ſhould have a *Promiſe* of not being the *worſe* by whatever happens to me. 'Tis to be found in Rom. viii. 28. *All things ſhall work together for Good.*

'*EVERY Day* I can't be without a *Promiſe of Eternal Happineſs* at my dying Day. Here it is, Luk. xii. 32. *It is your Father's good Pleaſure to give you the Kingdom.*

'OH! That I might often *every Day* be glancing at ſuch *Promiſes* as theſe! It would be *Heaven upon Earth* to be doing ſo; and it would have a charming Efficacy upon me for the *perfecting of Holineſs in the Fear of GOD.*"

[5.] THE Doctor had much Exactneſs in the Methods of employing his Mind at the Table of the LORD. ---- I will here tranſcribe only the firſt of the many Inſtances he recorded of his more *methodical Proceedures* at the ſacred Table.

PRAYER being finiſhed, his Mind thus operated;

'Do I need the LORD JESUS CHRIST? Yes, infinitely; but chiefly on two Accounts.

'THE *Guilt of Sin* on me is mountainous; none but HE can remove it: The *Power of Sin* in me is marvellous; none but HE can ſubdue it.

'BUT am I willing to have the LORD JESUS CHRIST? ---Yes, moſt heartily.

'FOR there is a dreadful Neceſſity that the Miſeries of my Soul ſhould be relieved.--- HE and none but HE can relieve them.

'I cannot find any Thing *unlovely* in the LORD JESUS CHRIST; all His *Benefits* and *Offices* are deſireable.--- And therefore, LORD, I am willing.

'*ART Thou ſo? Then take HIM*, ſays the LORD, *I give HIM to Thee.*

By this Time the Sacramental *Bread* was brought unto Him to ſeal the Gift; which He *took* [and eat] accordingly.

And then he proceeded; 'The Lord Jesus is 'mine; If I am ready to queſtion it, I may now *ſee* 'and *feel* and *taſte* it. My Lord and Saviour I 'may be ſure, will engage for my Good and perfect 'every part of my Salvation.

At the Adminiſtration of *the Wine*; and after Prayer;--- Thus,

'The *firſt Covenant* is broken; It ſpeaks nothing 'but Confuſion to fallen Man: The gracious God 'therefore enters into a *New Covenant* which is of '*Grace*. In it is tendered all manner of Good for 'Believers on Christ, the *Mediator* of that '*Covenant*.

'Am I willing to come under the Wings of this '*Covenant*? --- Yes; Lord, Thou haſt made me 'willing.

'*THEN*, ſays the Lord, *Here is the New-*'*Teſtament in my Blood*.

By this Time the Sacramental Wine came unto him; he drank of it, and thereby he had all the Good of the Covenant ſealed unto Him.

He then proceeded; '*Now I ſhall have Repen-*'*tance and Remiſſion of Sins*. Now all my Changes 'will be well ordered for me. My God *will guide* '*me by Counſel and bring me to Glory*. All *the great* '*and precious Promiſes* of God are my Heritage and 'ſhall be *the Rejoicing of my Heart*.

This one Inſtance may teach us how to manage our *Sacramental Meditations* much to our ſpiritual Profit. The Sermons which he heard preparatory to Communion, he made very ſubſervient to his Meditations in this Way of *regularly marſhalling* them on ſuch bleſſed Occaſions.

6. But

[6.] But when the *Doctor* himſelf adminiſtred the *Euchariſt*, his *Devotion* was very flaming and his *Prayers* exceedingly fervent.

His *Prayers*, poured out at the Celebration of the *Sacrament were dictated*, as Gregory Nazianzen ſays of *his* Fathers, *by the Holy SPIRIT of GOD*. He rarely adminiſtred on ſuch Occaſions before the Lord without ſignal irradiations of Mind and very inlarging Influences. He could not, as he told me, keep *written Memorials* of thoſe Paſſages; For, if his *Employments* were not ſo many as to hinder him, it were next to *impoſſible* to recollect and expreſs the warm Requeſts, the *ſtrong Cries*, the *celeſtial Expanſions* of his Soul when employed in that heavenly Buſineſs.

[7.] He has often beg'd with irreſiſtible Importunity *Three Favors* of the glorious God; in which there is imply'd *all* that a Man need *deſire* and ſeek after.

Firſt, That Christ might appear to him the *moſt glorious* of Objects.

Next, That *Sin* might appear to him the moſt *odious* of Objects.

Thirdly, That the *heavenly World* might be as *real* to him as any Thing upon *Earth*.

[8.] I cannot conclude this Chapter more agreably than with his *Reſolutions for* his *Walk with GOD*: They being the brief and full Recapitulation of what I have written before concerning his Conſtancy in Religion.

'*RESOLUTIONS for my Walk with GOD*:
'Lord Thou that workeſt in me to *will*, help me
'*to reſolve*.

'I. As to my *Thoughts*.

'1. To endeavor that I will keep God, Christ
'and *Heaven* much in my Tho'ts.

'2. In

'2. In a ſpecial manner to watch and pray againſt 'all Evil Tho'ts; eſpecially in the Times of De-'votion.

'II. As to my *Words*.

'1. To be not of *many Words*; and when I do 'ſpeak to do it with *Deliberation*.

'2. To remember my Obligations to uſe my 'Tongue as the Lord's and not *my own*; and there-'fore to promote *ſavoury Diſcourſe* if I can where-'ever I come.

'3. Never to anſwer any *Queſtion* that is *weighty* 'without lifting up my Heart to God in a Requeſt 'that HE would help me to give a *right Anſwer*.

'4. To *ſpeak Ill of no Man*, except on a good 'Ground and for a good *End*.

'5. Seldom to make a *Viſit* without contriving, 'What I may do for GOD in that Viſit?

'III. As to my daily Courſe of *Duties*.

'1. To *pray* at leaſt *thrice* every Day.

'2. To *meditate* once a Day, after a *Doctrinal* and 'Applicatory Manner.

'3. To make a Cuſtom of propounding to my 'ſelf theſe *three Queſtions* at Night before I ſleep.

'*WHAT hath been the* Mercy *of GOD in the* 'Day paſt?

'*WHAT hath been my* Carriage *before GOD* 'in the Day paſt? And

'*IF I dy this Night, is my immortal Spirit ſafe?*

'4. To lead a Life of conſtant *Ejaculations*.

'5. To be diligent in *obſerving illuſtrious Pro-'vidences*.

'But in all to be continually going to the Lord 'JESUS CHRIST as the only *Phyſician* and *Redee-'mer* of my Soul.

'LORD, Thou that workeſt in me *to reſolve*, 'help me *to perform*.

Thus I have written of his Chriſtian Life and Converſation; and here conclude this Chapter.

Chap.

Chap. VII.

His latter Days; in which his Sentiments of ſome important Things are mentioned, together with a Relation of Temper in his laſt Illneſs and the Circumſtances of his Death; and at the End a Catalogue of the Books he publiſhed.

Sect. 1. *His way of Living in his latter Days.*

1. THE very learned and good Drusius ſays, that his *Old Age was better to* him *than* his *Youth.* So was Dr. Mather's: He was generally more hearty in his *latter* Years than former; and, altho' he was always very *temperate*, in his later Times he was exceedingly regular; in every Thing but *Reading* and *Writing*, for he was as conſtantly employ'd in theſe, as if he had but newly taken a *Pen* or *Book* into his Hand.

2. Cicero, in his Book *of Famous Orators*, ſpeaking of Piso who when he firſt ſet out got conſiderable Fame, ſays, that *he maintained his Ground while he could labor and be induſtrious, but* continues Tully, *Poſtea quantum detraxit* ex Studio, *tantum amiſit* ex Gloria, i. e. As he ceaſed from his *Study* he loſt his *Credit.* Dr. Mather, as I ſaid before, did not abate his Studies; and hence, he had thoſe *docti Sales* and that *grata Senectus* which Claudian admir'd in Palladius, that is, he render'd himſelf agreable in Age by his polite Facetiouſneſs and the Surpriſing Diſcoveries of his Reading and Wit. Hence likewiſe he was careſs'd by all that knew him (tho' in his latter Days he ſtudiouſly avoided Company as much as he could) and was reſorted to by Perſons of all Characters for his Directions, Advice and Inſtruction.

3. I

3. I muſt relate one Thing by which all Parents would do well to receive Inſtruction, 'tis this; He would not, as I more eſpecially *know* in his *latter Days*, keep a *moroſe Carriage* towards his Children, nor at an *haughty Diſtance* from them; but forever when they came into his Preſence he would condeſcend to the *Familiarity of an Acquaintance*; and thus he would inſtruct and edify, thus allure and charm us, thus make us love his Society, ever come into it with Delight and never leave it but with Sorrow: ---- Which Method, I believe, will work more forcibly upon any Children of common Senſe and more engage them to love their Parent and encline them to be good and vertuous, than any crabbed Looks, auſtere Orders or ſurly Demands whatever.

2. His *Sentiments upon ſome important Things.*

1. Altho' he was a Defender of the *Doctrines of Grace*, as expreſſed in the *Articles of the Church of England*; and, as to *Church Diſcipline*, was of *Congregational Principles*, which he looked on as moſt agreable to the Word of God and *the Rights of the Chriſtian Church*; yet he was very extenſive in his Charity, being deſirous to receive all whom Christ receives to the Kingdom of God, *viz.* All who *fear GOD and work Righteouſneſs*, all who do not *abet Errors* and *indulge Practices* inconſiſtent with the Chriſtian Life: And being of ſuch a charitable and good Temper, he muſt needs be an Enemy to *all Perſecution* as he was. He tho't that a good *Subject* and good *Neighbour* had a *Right to Life* and the Comforts of it, let his Opinion in Religion be what it will. He early imbib'd this Opinion, grew ſtrong in it, left it behind him and to the laſt was an Encourager of *manly Religion* without any bitter Spirit common to this *Party* and that *Faction*.

2. As it is well known that Dr. Mather was well acquainted with *the Sacred Prophecies*, on which he formerly writ and printed his Tho'ts; ſo it may not be

be amiſs to inform my Reader, that, in ſeveral Things relating to the Prophecies, he ſaw cauſe to *alter his Mind*; particularly concerning *the ſecond Coming of* CHRIST, *the Conflagration, the New Heavens and New Earth,* and *the Calling of the Jews.*

I will here write thoſe Sentiments of theſe Things of which the Doctor juſt before he died had a firm Belief from a ſtrict Enquiry, long Study and much Prayer; and, as near as I can, I will expreſs his Sentiments in his own Words in the following Aſſertions.

1. The *ſecond Coming* of the Lord will be *at* and *for* the Deſtruction of *the Man of Sin* and the Extinction of *the Roman Monarchy* under *the Papal Form* of it. He tho't that, altho' Wiſe Men have interpreted our Saviour's *Coming in the Clouds of Heaven* and *the Brightneſs of his Appearance* as if it me'nt any Thing beſides *His Perſonal Coming,* herein they ſpoke fooliſhly and unaccountably. For as their Interpretations leave us deſtitute of any Proof that our LORD will *ever come at all,* ſo they go very far towards a Treſpaſs on the *third Commandment.*

2. The *Conflagration* deſcribed by the Oracles of God in ſtrong Terms, and which we are warned of *by the Mouth of all the Prophets*; this *Conflagration* will be at the *ſecond Coming* of the LORD. To make the *Petrine Conflagration* ſignify no more than the laying of *Jeruſalem* and her Daughter in Aſhes: And to make the *New Heavens* and the *New Earth* ſignify no more than *the Church State of the Goſpel.* --- Theſe are ſhameful Hallucinations. And as for the *New Earth,* before the Arrival of which no Man can reaſonably expect *happy Times* for the Church of God upon Earth, it is the greateſt Abſurdity to ſay that it will take Place before *the Petrine Conflagrations*; and there is no Proſpect of arguing to any Purpoſe with ſuch as can talk ſo very ridiculouſly.

3. Upon

3. UPON *the Conflagration* the glorious GOD will *create New Heavens and a New Earth.* In the upper Part of our *Atmoſphere,* where will be the *New Heavens,* there will be the *holy City* which GOD has prepared for his People. This *holy City* will be inhabited by the *raiſed Saints,* attending on our SAVIOUR there and receiving the inconceivable Recompences of all their Services & Sufferings for Him. The *New Earth* will be a *Paradiſe,* prepar'd for another People & *full of the goodneſs of the LORD.*

4. IT is impoſſible to find any Inhabitants for the *New Earth,* but a ſet of People that ſhall eſcape the *Conflagration.* It is a Thing plainly revealed unto us, that our deſcending Redeemer, while yet at a further Diſtance than he will anon come, when he ſets *Fire* to the Earth, will by his Almighty Voice *raiſe the Dead,* whom he intends for Bleſſedneſs, ſo fetch them to him as to *bring them with him:* As he is going on in his nearer Approaches with his illuſtrious Retinue to give Order for the tremendous *Fire,* he will hear the Cries of his choſen, called and faithful ones, and he will ſend *His Angels* to do for them as once for ELIJAH; Theſe *Hundred and forty four Thouſand* Servants of GOD and Walkers with HIM, that have *the Mark* of GOD upon them, when the *Deſtroyers* are going to *hurt the Earth,* ſhall be *caught up to meet the LORD* and with HIM they ſhall be in Safety, while they ſhall ſee the *Earth* flaming under them. Theſe are they who ſhall return to the *New Earth,* poſſeſs it, and people it; they ſhall ſoon multiply into mighty Nations upon it.

5. THE Proceſs of *Judgment* on the *Sheep* & *Goats,* in the *twenty fifth* Chapter of *Matthew,* has not one of the *Raiſed from the Dead* concerned in it; but it is a quick Diviſion & Deciſion made by our LORD among the *Chriſtians* who cry for *Mercy,* when they ſee *the Fire of GOD* ready to ſeize upon them, determining who ſhall be *caught up to meet the LORD,* and who ſhall be left to *the Perdition of ungodly*

Men

Men in the Flames before them; and there ſhall not one *ungodly Man* be left living in the World.

6. The *raiſed Saints* in the *New Heavens* will *not marry nor be given in marriage*, but be *equal with the Angels*; The *changed Saints* on the *New Earth* will *build Houſes and inhabit them, plant Vineyards and eat the Fruit of them*, and will have *an Offſpring that will be with them the bleſſed of the LORD*; and if *bleſſed*, then *ſinleſs* and *deathleſs*: The ſacred Scriptures have expreſſly declared this Difference between them.

7. While the *holy People* on the *New Earth* ſhall be circumſtanced like *Adam & Eve in Paradiſe*, in a pure and ſpotleſs Manner Living unto God; the *Raiſed Saints*, being ſomewhat more *Angelically* circumſtanced, will be ſent from Time to Time down from the *New Heavens* unto them to be their *Teachers* and *Rulers* and have *Power over Nations*, and the Will of God will be *done on Earth as it is in Heaven*. This Diſpenſation will continue at leaſt for a *thouſand Years*. Whether the Tranſlations from the *New Earth* to the *New Heavens* will be ſucceſſively during the *thouſand Years*, or all together after it, has not been diſcovered.

8. The *New Heavens*, in Conjunction with the *New Earth* under the Influence of it, is that *Heavenly Country* which the Patriarchs looked for. When the great God promiſed them that he would *be their GOD and bleſs them*, they underſtood it of his bringing them into this *Deathleſs and Sinleſs World*. They who expect the *Reſt* promiſed for the Church of God upon Earth to be found any where but in the *New Earth*, and they who expect any *happy Times* for the Church in a World that hath *Death & Sin* in it, --- *Theſe do err, not knowing the Scripture nor the Kingdom of GOD*.

9. Such

9. SUCH a *Converſion of the Iſraelitiſh Nation* with a Return to their ancient Seats in *Paleſtine*, as many excellent Perſons in latter years (and among the Reſt himſelf) have been perſuaded of: He now tho't inconſiſtent with the *coming of the LORD* and *the Burning* of the World at the *Fall of Antichriſt*, before which Fall no body imagines that *Converſion*. And indeed how is it conſiſtent with *the Deep Sleep* in which the *Diluvium Ignis* muſt, as that of *Water* did, ſurprize the World? The *holy People* of the Prophecies is found among *the Gentiles*, the *ſurrogate Iſrael*. The *New Teſtament* ſeems to have done with a *carnal Iſrael*; The *Eleventh* Chapter to the *Romans* is greatly miſunderſtood, where we find *all Iſrael ſaved* by a *filling up of the Gentiles* which we miſtranſlate *the fulneſs of the Gentiles*. The Prophecies of the *old Teſtament* that ſeem to have an Aſpect upon ſuch a Nation, are either already accompliſhed unto that Nation in the Return from the *Chaldean* Captivity; or they belong to that *holy People* whom a Succeſſion to the Piety of *the Patriarchs* will render what our Bible has taught us to call them *the Iſrael of GOD*: But the final Fulfilment of them all will be in *the World to come*, or the *New Heavens* and the *New Earth* where *GOD will dwell with Men and be their GOD*. Of what Advantage to the *Kingdom of GOD* can the *Converſion* of the *Jewiſh Nation* be, any more than the *Converſion* of any other Nation, except we ſhould ſuppoſe to remain upon the *Jewiſh Nation* after their *Converſion* ſomething to *diſtinguiſh* them from the reſt of the *Chriſtian Believers*? Now to ſuppoſe this, would it not be to rebuild a *Partition Wall* that our SAVIOUR has demoliſhed and aboliſhed, which *a Chriſtian*, one would think, would no ſooner go to do than to rebuild the fallen Walls of *Jericho*.

10. BY all juſt and fair Computations *the twelve hundred and ſixty Years* allowed for the *Papal Empire* muſt be *near*, if not *quite* expired. By Conſequence *the one thouſand three hundred and thirty five Years*, which bring *the Time of the End* when *Daniel*,

Daniel, with every other good Man, is to *riſe and ſtand in his Lot*, are not likely to extend beyond the *preſent Century*. And for ought any Man alive can ſay *the Midnight Cry* may be heard before to morrow Morning. Thoſe awful Things, which our Lord foretold as *the Signs of his Coming* have been *all* actually exhibited and fulfilled; We have had them all in all the Terrors of them, and a ſtupid World has not underſtood them.

The Doctor was very much diſpleaſed with thoſe, who, propoſing rather to *carp* than to *ſearch*, think they have at once routed all Hopes to underſtand *the Scriptures* and ſecured an unintelligible *Obſcurity and Ambiguity* to the *Divine Oracles* only by demanding with an Air of Contempt, *Where will you find Gog and Magog*? They are not ordinarily capable of receiving a Rational Anſwer till they have more ſeriouſly tho't on what is to arrive a *thouſand Years* before the Riſing of *Gog and Magog*. Suppoſe (what indeed the Doctor would not allow) the Queſtion to be unanſwerable: He would then ask, Is there no *Queſtion* concerning the *Raiſed Bodies* of the Faithful which theſe People will confeſs cannot yet be anſwered? And yet, continued he, they will not renounce *the Faith of the Reſurrection*.

The Doctor us'd to ſay, *I will alſo ask you one Thing, which if you tell me I will in likewiſe tell you*: The *Bodies* of the *Raiſed* ſhall they be furniſhed with *Teeth* or no? Or I will only ask, Where will you find the *Nations*, over which the *Raiſed Saints* (or the *Overcomers*) are to have *Power*? Tell me *that*, and I will tell you where to find *Gog and Magog*.

And as for thoſe who think it improbable or incredible, that ſo dreadful a Thing as a *Conflagration* ſhould be ordered for ſuch an *evil World* as this; they will do well to think on *the Evil of Sin* and to remember that the *Antediluvian* World had as many

fine *Buildings*, *Cities* and *Artifices* in it as, and probably more People than, there are in ours. No more than *eight Perſons* were ſaved out of the Deſtruction which *a Flood of Water* bro't upon that World; whereas there will be a great Number, GOD knows how many Thouſands, ſaved out of the *fiery Flood* which we have to look for.

THUS I have given a brief Account of Dr. MATHER's lateſt Sentiments concerning the *ſacred Prophecies*: I have been the more conciſe, becauſe I hope I ſhall procure a Publication of His *Triparadiſus*; which will give the World a more ample Account as well as Proof, of his Perſuaſion.

3. *THE Doctor's Temper in his laſt Illneſſes, with the Circumſtances of his Death.*

1. As He had walked *in the Light of GOD's Countenance* thro' the greateſt Part of his Life; ſo in the latter Part of it he had more peculiar and lively Diſplays of the Divine Favor; particularly in his laſt Illneſſes.

IN one Sickneſs I find he was ſure all his *Sins* were *pardoned*, that he was above the *Fear of Death* and that he eſteemed *Patience under Sickneſs* to be better than Health it ſelf.

IN this Illneſs I likewiſe met with his Enquiries after the Reaſons why moſt Men chuſe rather to *Live* than to *Dy*? The Cauſes why the Generality deſire *Life*, are either becauſe they are *afraid to Dy*, or elſe becauſe they *Love Creatures* here ſo well that they are loth to leave them. Now neither of theſe Reaſons were ſufficient to make the Doctor prefer *Life*. Not the *former*, for he was a *Conqueror and more than a Conqueror* over Death thro' JESUS CHRIST; nor yet the *latter*, becauſe he could not be loth to leave the *Streams* to go to the *Fountain*, he loved the *Creator* more than *Creatures*.

AND

And as for his *Advantages for doing Good* in this World; whenever God ſhould pleaſe to put an End to them, he was ſatisfied.

2. One Day, when he was labouring under ſome Infirmities, I find him writing as follows:

'When I was pouring out my Prayers unto the 'Lord, I mentioned the *Prolongation of my Life* 'to enjoy and improve more Opportunities of glo- 'rifying Him. In my Prayers, I humbly repreſented 'to the Lord, that there were two Objections againſt 'my *dying*, which *my Fleſh* would be ready to make; 'but thro' His Grace I had conquered them.

'Firſt, My *Fleſh* pleaded that the *Comforts of* 'Earth were too agreable Things to be eaſily forſa- 'ken. But my *Faith* is perſwaded and ſatisfied that 'the *Delights of Heaven* are ſweeter than the *Com-* 'forts of Earth; and I can freely leave all the En- 'tertainments of this Evil World, that I may be with 'Christ, where to be is *by far the beſt of all.*

'Secondly, My *Fleſh* pleaded, What will become 'of my *Offſpring* when I am gone? But my *Faith* 'is perſuaded and ſatisfied, that God will be a *Fa-* 'ther to my *Fatherleſs Offſpring*; and my Lord 'Jesus Christ, whom I have ſerved without ſeek- 'ing, as many others would have done, to enrich my 'ſelf with a Portion for my Children, will marvel- 'louſly become ſuch a *Guardian* unto them, that 'they ſhall not *want any good Thing.*

'My Mind being on theſe two Accounts thus eaſy 'and *ready to Dy*, I then beſought of the Lord ne- 'verthleſs that He would yet ſpare my Life, to work 'for Him a little more among his People.

Thus the Doctor could ſay, as Martin of *Tours* did; *Libera me, quæſo*, Domine, *ex mortali illo Carcere; Verumtamen ſi adhuc Populo tuo ſum neceſſarius, non recuſo Laborem.*

But, Having Writ of his Concern for his Children, I ſee not why I may not add, tho' it may ſeem out of Place here, what he wrote when ſome of his Children were ſmall, *viz.* His *Inſtrument of Betruſtment and Reſignation for his Children*, which he knew not how ſoon he might leave as *Orphans*.--- The Inſtrument, which He, proſtrate in the Duſt, ſpread before the Lord, runs in theſe Terms;

'O My great and good Saviour, Thou Son of 'God, and the Lord in whom *the Fatherleſs find Mercy*: The principal Satisfaction & Conſolation with which I receive *the Children*, which 'the Lord has graciouſly given me, at their Birth 'into the World is, the Proſpect of more *Subjects* for 'my Saviour and the Propagation & Continuation of 'His *Kingdom* in the World. For this purpoſe it is 'my ſtrong and full Deſire to do my Part that my 'Children may *know* their Saviour and *ſerve* Him '*with a perfect Heart and willing Mind*. And I 'earneſtly cry unto Him to produce *a Work of Grace* 'in their Souls and to take them under the perpetual 'Conduct of *the Spirit of Grace*, that they may do ſo.

'Now I firmly believe that the World is under the '*Government* of my Saviour, and that he ſets at 'the right Hand of God, and that the Affairs of the '*Divine Providence* are under his Adminiſtration. 'He does particularly employ the Miniſtry of His 'mighty *Angels* in governing the Children of Men, 'and yet more particularly make them the *Guardians* 'of His *little ones*: moſt of all when in his Provi'dence He makes them *Fatherleſs Children*. O! Or'phans well provided for!

'Wherefore, O my Saviour, I commit my '*Children* into thy Fatherly Hands. I pray to Thee 'that thy gracious *Providence* may, and I truſt in 'Thee that it will be concerned for them. Oh! Let 'nothing be wanting to them that ſhall be good for 'them. Cauſe them to Fear, to Love Thee, to walk

'in

'in thy ways; and make uſe of them to *do Good* in 'their Generation. Be Thou their *Friend* and raiſe 'them up ſuch as may be *neceſſary*, and in a conve-'nient Manner ſupply all their Neceſſities. Give thy 'Angels a Charge of them; and when their *Fa-'ther and Mother forſake* them, then do Thou take 'them up.

'This is the Supplication, this the Reſignation, 'this the Dependance of

C. MATHER.

3. *Jam meum Pectus ardet Conſpectu Vitæ Æternæ, cujus vere ſentio in me Initia*, were the dying Words of a learned German Phyſician. The ſame might Doctor Mather uſe in his *two laſt* Sickneſſes.

I will here recollect ſome Paſſages that occur'd in the Illneſs before that of which he died, which manifeſt his being *ripe for Glory* and ſhow that thoſe Words were fulfil'd unto Him, *It ſhall come to paſs, at Evening Time it ſhall be Light!*

He ſaid in our Hearing, 'Lord, Thou art with 'me, and doſt enable me to *ſing in the dark Valley 'of the Shadow of Death.* I perceive *the Signs of 'Death* upon me, and am I not affrighted? *No, not 'at all: I will not ſo diſhonor my SAVIOUR as to 'be frighted at any Thing that can befall me, while 'I am in his bleſſed Hands!*

When ſome Gentlemen came to ſee him, he ſaid, 'I hope, I ſhall not be found *a Fool*, but here I ly 'and ſing, *Soul, take thine Eaſe Thou haſt Goods 'laid up in Store for many, many Years*, for endleſs 'Ages; but another ſort of *Goods* than what this 'vain World puts off its *Lovers* with!

There were ſeveral other Paſſages which I will give my Reader juſt as the Doctor wrote them with his ſick Hand.

'I feel *the Life of* GOD begun in my Soul, and a 'predominant Respect unto the great GOD governing of me and ordaining me to *acknowledge him in all my Ways*. Here is a *Life begun* which 'can terminate in no otherwise than in an *endless Life* 'with my GOD. There is *a Well of Water* in me 'that will *spring up to Everlasting Life*. *Death*, 'do thy worst; there is no *killing* of that *Life* to 'which my GOD has begun to raise me.

'HAVE I had a glorious CHRIST *living*, acting 'and working *in me*, and quickning me for *living unto GOD*, and will he ever lose his Hold of me? 'No, No I am sure of *living with him* forevermore.

'BY the *precious Tho'ts* of my blessed JESUS often, 'often every day formed in my Mind, have I had 'him *dwelling in me*; and shall I not now go to 'dwell with him? I shall; assuredly I shall.

'HAS a Conformity to CHRIST been the *Strain* 'and *Salt* of my Life; and have I made it my Study, 'not only to *imitate* him in *doing always the Things 'that please the Father*, but when my *Afflictions* 'have been such as to resemble his *Humiliation*, have 'I not even *rejoyced in Tribulation*? And shall I not 'go to *partake* with him in *Fulness of Joy and Pleasures forevermore*?

'HAS my dear SAVIOUR made me a *Sacrificer*, such 'a *Sacrificer* that not only has my Life been filled 'with *Devotions* towards GOD and *Benignity* towards 'Men which are Sacrifices that GOD is well pleased 'with thro' CHRIST; but also have I not look'd on 'all the *comfortable Things* of this World with a 'Sacrificing *Eye*, and consented that the Holy ONE, 'if He please, should *deny* all these Things unto me; 'let Him only bestow his SON upon me and I should 'be satisfied? And shall I not now be admitted a-'mong *the Priests of GOD* and CHRIST? Yes in-'deed, and even while I am yet among the *Sacrificed*,

'and

'and ſtill *ſeparate*, Souls under the *Altar*, I ſhall have
'*the White Robes of the Prieſthood* given to me.

'Has the glorious Jesus even *here* ſo *ſupplied all*
'*my Wants with Riches of Glory* in my ſenſe of
'having Him for mine, that I could patiently, quietly
'chearfully bear *the loſs of all Creatures* from the
'view of having Christ concerned for me and
'feeling Him converſing with me? And now I am
'going from *all Creatures* here below, will He not
'take me where He will ſhew and give Himself
'unto me, and be unto me infinitely better than all?

'Have I, to animate my ſelf unto *Holineſs in all*
'*Manner of Converſation*, in my Contemplations of-
'ten endeavoured to affect my ſelf with the *Holineſs*
'of the purified *Spirits* in the *Paradiſe* of God;
'their flaming *Devotions*; their *Delight* in God;
'their *Hatred* of Sin; the *Contempt* with which they
'*look down* on the *high Things* of this World; and
'the Goodneſs with which they treat one another?
'Done this which earneſt Deſires to be as like them
'as this mortal State may attain to and will admit of?
'And ſhall I not now be fetch'd away to join with
'them in the Praiſes of God?

'Has the *Angelical Miniſtry* been what I have
'been thankful for and mindful of? Have I been
'a Cauſe of *Joy among the Angels* by being a *Re-*
'*penting Sinner*? Have I been deterr'd from doing
'amiſs *becauſe of the Angels*? Have I frequently
'tho't, with what a *Zeal of the Lord of Hoſts* the
'*Angels* do burn; how *they* are upon the *Wing* to
'execute the Commands of our Lord; with what
'*pure Eyes* of Deteſtation they *behold Evil* and *look*
'*upon Iniquity*; with what *Pleaſure* they do good
'Offices for *the Heirs of Salvation*? And have I
'wiſh'd and long'd, *Oh! that I were as far as my*
'*Capacity would allow of it, like unto thoſe Holy*
'*ones*! And ſhall not my Soul now fall into the
'Hands of thoſe my dear *Guardians* and be carried

'into the *glorious preſence* of GOD *with exceeding* 'Joy?

'AM I *willing* to be all that my SAVIOUR would 'have me to be? Am I *willing* to go wherever 'my SAVIOUR would have me to go? Am I *willing* 'to leave all that my SAVIOUR would have me to 'part with? Have I no *Will* of my own left now to 'raiſe *Rebellion* in me? Now I have *nothing to do* 'but to dy: Nay, I have not *that* to do neither: I 'am *dead* already; my *Will*, the hardeſt Thing to 'be killed in me, is already *dead*. LORD, thou wilt 'ſhow *Wonders to the Dead*! My SAVIOUR, I am 'coming to ſee thy *Wonders*!

'INDEED my *Heart is deceitful above all Things*; 'what if a *deceitful Heart* ſhould now *turn me aſide* 'and I ſhould periſh *with a Ly in my Right Hand*? 'But I make my Retreat unto the bleſſed JESUS, as 'the *Prophet* whoſe Office it is, to ſave me from De-'luſions. I will *go up from the Wilderneſs leaning* 'on the *Beloved one* who has *eſpouſed* my Soul unto 'Himſelf. To HIM who is *the Truth*, I lift up the 'ardent Cry of my Soul, *O my SAVIOUR, make* 'my *Heart ſound in thy Statutes. Let me not be con-*'*founded with the Hope of the Hypocrite. I com-*'*mit my Soul into thy Hands: I know whom I have* 'believed; *Thou wilt keep what I commit unto Thee.*

''BUT! What if after all a *Sovereign* GOD will ''have me to be a *Caſt-away*; and I ſhall be caſt ''into an *Hell* where *the Divine Juſtice* will be for ''ever *ſcourging* of me?--- I deſerve it ſhould be ſo! ''---*Faulty Thot's*! *fiery Darts*!--- In the *Horror* 'of *Darkneſs* I now humble my ſelf as *Clay* before the 'Potter; and I feel my Heart ſo filled with the *Love* 'of *GOD*, and ſo ſatisfied in His doing all Things 'right as they ſhould be done, that if it ſhould be ſo, 'yet I deſire that no *Scourge* upon me may produce 'any Thing from me worſe than this, *O love and* 'praiſe and ſerve the glorious GOD who does all of 'this!

'*this*! *Let none reſiſt the Will of the glorious* GOD '*who does all of this! Let me undergo all of this,* '*rather than ever entertain one hard Tho't of the* '*glorious* ONE!--- But my Soul being thus diſpos'd, 'the Holy Spirit of my God immediately ſhoots 'the Rays of His Light into it, and moſt powerfully 'ſays unto me, *Theſe Diſpoſitions were never made* '*for an Hell, the Fire whereof is for the Enemies of* '*GOD. If it were poſſible for a Soul to go to Hell* '*with ſuch Diſpoſitions, it would carry Heaven thi-*'*ther with it. No, no; Thou art a pleaſant Child* '*unto me: I will ſurely have Mercy on thee*!

'And now, *vain World*, farewell! Thou haſt 'been to me a very uneaſy *Wilderneſs*. *Welcome*, '*everlaſting Life!* The *Paradiſe* of God ſtands 'open for me. I am juſt entring into a World, where 'I ſhall be *free from Sin* and from all *Temptations* 'to it: a World where I ſhall have *all Tears wiped* 'from my Eyes; a World where I ſhall be *filled with* '*all the fulneſs of GOD.* The *beſt Hour* that ever 'I ſaw is what I am hourly and gladly waiting for!.

These Paſſages the Doctor writ; but many of us heard moſt of them from his Lips.

4. And now I write of his laſt Illneſs and the Circumſtances of his Death.

From the Beginning of his laſt Illneſs, which was about the latter end of *December* 1727,8. He had a ſtrong Aſſurance it would be His Death. He therefore, writing a Note to one of his Phyſicians, told him, "My *laſt Enemy* is come, I would ſay my *beſt Friend*".

There was nothing He was more deſirous of and preſſed after with more Vehemence in his laſt Sickneſs than a *Reſigned Will*. He ſeveral Times told us, when He ſhould have his *Will entirely ſwallowed up*

in

in the Will of GOD he ſhould have no more to ſay to us.--- He had ſome Things on the Anvil which he would willingly have lived to finiſh, but, ſaid he; ‘ *If the GOD of my Life has ordered otherwiſe, I* ‘ *deſire to have no Will of my own* ’. When one of his Church asked whether he was *deſirous to dy* ? He reply'd, ‘ *I dare not ſay that I am, nor yet that I* ‘ *am not; I would be entirely reſigned unto GOD* ’. When the Phyſicians hinted unto him that he would dy, He ſaid with uplifted Hands & Eyes, ‘ *Thy Will be done on Earth as it is in Heaven* ’. And a few Hours before his Death he aſſured thoſe who were round his Bed, ‘ *Now I have nothing more to do* ‘ *here; my Will is entirely ſwallowed up in the Will* ‘ *of GOD* ’.

As thro' the Courſe of his Life He propoſed *the Glory of GOD* as His *laſt End*, He, at the laſt days of his Life, was very deſirous that *GOD* might be exceedingly *glorified and gratified* by him and his means: when therefore he was told how much many good People prayed for him; He ſaid, ‘ *The Prayer* ‘ *of the Upright is His delight*; and I rejoice in that ‘ *Sickneſs* which, by procuring the Prayers of ſincere ‘ Chriſtians, procures a Pleaſure in the Infinite GOD. ’

He often expreſſed the good hope he had; His being above *the Love of Life* and *the Fear of Death*; aſſuring us, that he was going to *eat the Bread and drink the Waters of Life* freely; that *all Tears* would be ſoon *wiped from his Eyes*; that *every Thing look'd ſmiling about him!* that *it was impoſſible* He *ſhould be loſt*; that he *had a ſtrong Conſolation* and that his *Views of the Heavenly World were all glorious.*

Many were the Bleſſings he pronounced and the Charges he gave thoſe who were near him. How did he wiſh that the Bleſſing of Him *in whom all Nations are to be bleſſed* might reſt on the Perſons and Families of thoſe who came to ſee him! How did he wiſh a Christ might be the Portion of ſeveral

thinking

thinking HE was *Bleſſing eno'*? The Bleſſing he gave Mr. Byles his Siſter's Son, is as follows; 'My dear 'Child, and my Son, my Son, I bleſs you; I bleſs 'you; I wiſh you all manner of Bleſſings! I know 'not what better to wiſh you than this, that you be '*ſtrong in the Grace* with which our Lord Jesus 'Christ will furniſh you. I know not what better 'to wiſh you than this, that you may be an Inſtru-'ment of *diſplaying* to others *the Beauties & Glories* 'of our Lord Jesus Christ. I know not what 'better to wiſh you than this, that you may be very 'fruitful in Projections and *Eſſays to do Good*, that 'it may be your Ambition to *bring forth much of* 'that Fruit by which our Heavenly Father may be 'glorified. You have been acquainted with my poor '*Manner of Living*, even in the more ſecret Strokes 'of it; follow what you have found in it agreable to 'the Pattern of a glorious Christ. My dear Son, 'I do with all poſſible Affection recommend you to 'the Bleſſing of our dear Lord Jesus Christ. 'Take my Hands, and my Heart full of Bleſſings'.

It would a little diſcover the *Vanity of the Writer* as well as the *Fondneſs* of the *Parent*, if I ſhould write all the Doctor ſaid to him in the Bleſſing He gave him: I ſhall therefore but juſt mention the Tenor of it, when on bended Knees his Bleſſing was asked; 'You have been *a dear Son and a plea-'ſant Child* unto me, and I wiſh you as *many* Bleſſings 'as you have done me *Services* which are very many. 'I wiſh and pray the God of Abraham, Isaac and 'Jacob may be yours and His Bleſſing reſt upon 'you. I wiſh that, as you have a Proſpect of being 'ſerviceable in the World, you may be great and con-'ſiderable, as the Patriarchs were, by introducing a 'Christ into the World. The Grace of the Lord 'JESUS CHRIST be with you. AMEN!'

He informed me then, what he would have to be done as to his private Affairs & Papers; and when, after

after several *Rules of private Conduct* given to me which I shall not write, I asked him *what Sentence or Word, what* Πυκινον Επος *He would have me think on constantly*, for I ever desired to have him before me and hear him speaking to me? He said, 'Re-'member only that one word *Fructuosus*'. What I have thus written with relation to my self happened on the *Sabbath*, two Days before he died.

The Day before he died he had some Passages read to him out of a Book he printed, entituled *Restitutus*, which Passages he said *He felt, and if* he *had Strength to speak* he *would use the very Words*; I shall transcribe them, for they will supersede the mention of *any other* Sentences by which He testified his *Preparedness for Death*. They are as follows from *pag.* 41 of that Book.

'If the Request be granted, and the Felicity of 'having our Saviour *graciously with us* be obtai-'ned, what a *Strength* will the *Joy of the LORD* 'give to us for our Conflict with the *last Enemy*? 'It is a Passage in the Prophecies of Jeremiah con-'cerning the *Gospel Day*, which is to pass from the 'Destruction of the *old Jerusalem* to the Arrival of 'the *new*, when *the LORD our GOD shall come* '*and all his holy ones with him*; Zech. xiv. 7. *It* '*shall come to pass, at Evening Time it shall be Light.* 'O the *Light*, which a glorious Christ *present* 'with us will give us in the *Evening*, when we ap-'prehend our selves in all the *Darkness* which we 'should else have to terrify us, when the Curtains of 'a *Death-Bed* are drawn about us! The *Light* of 'a Soul passing into *the Inheritance of the Saints in* '*Light*! The *Light* of *an open and abundant* '*Entrance into the Paradise of GOD*!

'May we have our glorious Christ with us, 'when we are *passing thro' the Fire*, we shall be as 'unhurt, as untouch'd, as easy as the three Worthies 'were in the *fiery Furnace*. By His good Spirit

He

'He will now ſay unto us, *Fear thou not, for I am with thee; Be not diſmai'd, for I am thy GOD and SAVIOUR, I will ſtrengthen thee, yea I will aſſiſt thee, yea I will uphold thee with the Right Hand of my Righteouſneſs.* Upon the renouncing of all Dependance on our own *Righteouſneſs*, and relying on the *Righteouſneſs* of the perfect *Obedience*, which the Son of God ſtooping to be our *Surety* paid unto His own Law in our ſtead, He will *uphold us with the Right Hand of His Righteouſneſs.* Giving us to ſee our ſelves furniſh'd and cover'd with a *Righteouſneſs* of more Account than the beſt *Angel* in Heaven may pretend unto, He will enable us to ſay, *The Gates of Righteouſneſs I ſee ſet open for me!* And having a Soul ſet upon the *Praiſing* of God, greatly affected with the *Praiſes* of his Christ, and ſtrongly deſirous to celebrate and propagate, we ſhall be able to go on and ſay, *I will go in at thoſe golden Gates; I have ſomething to do within. I will go in and praiſe the LORD; It is what I have begun to do; and His Praiſe endureth forever: Never, Never ſhall I give over the Doing of it.*

'Verily the *gracious Preſence* of our Saviour with us will enable us to Sing *in the Valley of the Shadow of Death* and render it no more than a *Shadow of Death* unto us. It will ſo ſet us above the *Fears of Death*, ſo that if perceiving the *Signs* of it upon us, we be asked, *Are you not frighted!* We ſhall chearfully reply, *No, not at all! I will not ſo diſhonor a glorious CHRIST as to be affrighted at any Thing that can befal me, while I am in His bleſſed Hands!* It will ſo mollify the fierce Viſage of *Death*, as that if our *Thoughts* of the *dying Hour* be enquired after, we ſhall break forth into Triumphs upon it; *O joyful Hour! O welcome Hour! Come Lord JESUS, come quickly. Why is thy Chariot ſo long a coming?*

In

'In order to this, *The Power of the* LORD *being* 'prefent, He will enable us to read our *Evidences* 'for *Heaven* and ſee the *evident Tokens of Salvation*, 'in which He has marked us for thoſe of whom He 'has declared, *They ſhall be mine in the Day when* 'I *make up my Jewels.*

'We ſhall ſee, That the *Love of* GOD has cauſed 'us to cloſe with it as our Bleſſedneſs, and to be 'ambitious of nothing ſo much as this, that we may 'Be and may Do what may be a *grateful Spectacle* 'unto Him, and be afraid of allowing ſo much as in 'the *Tho'ts* & *Frames* of our Hearts, any Thing that 'He may be diſpleaſed at.

'We ſhall ſee, That the *Faith* of CHRIST has not 'only carried us unto Him, to be made *Righteous* and '*Holy* in the Evangelical Way, and be brought by 'Him unto the full Enjoyment of GOD in a *death-* '*leſs* & *ſinleſs* World, but alſo cauſed us to take up 'with Him as our *Alſufficient Portion.*

'We ſhall ſee, That we have a Spirit of *Benignity* 'towards our Neighbour, and rejoice in all the Good 'that may be done unto him.

'SEEING theſe *Marks of the Lamb* upon us, we 'ſhall conclude, *O my* SAVIOUR, *I am Thine*; '*and nothing ſhall pluck me out of thy glorious Hands*! 'The HOLY SPIRIT of GOD helps the Believer firſt 'in a way of rational *Argumentation* to take En- 'couragement from *the Things that accompany Sal-* 'vation found upon him. And while he is doing ſo, 'he breaks in upon the Soul of the Believer in a way 'of more immediate *Irradiation* and with an over- 'powering & overwhelming Efficacy aſſures him, *The* 'glorious GOD *has made Thee one of His Children,* 'and *will ſurely do thee Good.*

'HE

'He will enable us to feel the *Life of GOD*, 'begun in our Souls, and a predominant *Reſpect* 'unto the great God governing of us and enclining 'us to *acknowlege HIM in all our Ways*: We ſhall 'then raiſe this Concluſion upon it, *Here is a Life 'begun that can terminate no otherwiſe than in an 'Endleſs Life with my GOD. There is a Well of 'Water in me that will ſpring up to everlaſting Life. 'Death, do thy worſt; there is no killing of that 'Life which my GOD has begun to raiſe me to. 'Have I had a glorious CHRIST living, acting and 'working in me, and quickening me for Living unto 'GOD; and will He ever loſe His hold of me? 'No, no; I am ſure of Living with Him forevermore!*

'*BUT* indeed it is not eaſy to recite and reckon 'all the raviſhing Reflections, which a Christ '*graciouſly preſent* with a departing Believer may 'give Him the no *ſmall Conſolations of GOD* withal.' ---I ſhould here write on further from the 46th Page to the 52; but I remember a few Pages before I gave it you.

The Doctor died on *February* the thirteenth, which was the Day after his *Birth-Day*, in which his *ſixty fifth* Year was conſummated. From the Thurſday before to *that* Time he was dying of an hard *Cough* and a ſuffocating *Aſthma* with a *Fever*; but he felt no great Pain; he had the ſweet *Compoſure* and *eaſy Departure*, for which he had entreated ſo *often* and *fervently* the ſovereign Diſpoſer of all Things.

THUS Lived and thus Died Dr. Mather, to uſe the words of one of our Miniſters in his Diſcourſe on his Death, *the Glory of Learning, and the Ornament of Chriſtianity* *.

* The Rev. Mr THACHER of *Boſton*.

He

He was *buried* the Monday following; when *his Church* (which honourably bore the Charge of the Funeral) to teſtify their ſuperior Regard for their dear Paſtor, went *before* the Corpſe; while the Honourable William Dummer, our Lieut. Governor and Commander in Chief, the Honourable the *Council* and *Repreſentatives* of this Province, with a vaſt Number of *Miniſters, Juſtices of the Peace, Merchants,* &c. followed the Mourners.

The *Thurſday* before the Burial, the Reverend Mr. Colman, preaching at the Lecture on Enoch's *Tranſlation*, gave him an handſome Character; and the Sabbath after Mr. Gee conſidered *the Mourning of Iſrael for* Aaron, and ingeniouſly applied it unto the mournful Occaſion preſented unto us.--- Mr. Prince alſo preached a funeral Sermon on him from Elisha's Lamentation for Elijah, wherein he has done my Father a great deal of Juſtice.--- Which Three Sermons together with a Fourth Preach'd by the Doctor's *Son*, in his Father's Pulpit ſoon after his Death, have been Publiſhed among us.

I ſhall now cloſe the Account of my Father's *Life*, with a *CATALOGUE* of the Books he Publiſh'd.

Cardan wrote a Book, *De Libris propriis*; and, ſays he, *Imitatus ſum in hoc ſcribendi Genere* Galenum *et* Erasmum, *qui ambo Catalogum Librorum ſuorum ſcripſerunt.*---Dr. Mather like theſe, was obliged to write *a Catalogue of his Works*; and it was well he did; for otherwiſe I ſhould not have been able to have given a complete one to the World. He has publiſhed *three Hundred and eighty two* Books, as I ſaid before: The *Titles* of which with the *Years* wherein they were emitted are now to be exhibited and to terminate the Life, as a Friend calls him, *of one of the moſt pious, learned and effective of Mortals.*

A

A CATALOGUE OF THE BOOKS Publiſhed by Dr. Mather.

1686.

THe Call of the Goſpel.
Military Duties. A Sermon to the Artillery Company in *Middleſex*.

1687.

Right Tho'ts in ſad Hours: on the Death of a firſt Born.

1688.

Early Piety exemplified in the Life of his Brother Mr. *Nathaniel Mather*, with ſeveral Sermons.

1689.

Small Offers towards the Service of the Tabernacle in the Wilderneſs.
Memorable Providences relating to Witchcrafts and Poſſeſſions, with ſome Sermons annexed.
Soldiers counſelled and comforted.
Work upon the Ark.
The wonderful Works of God commemorated, with a Sermon to the Convention, on the way to Proſperity.
Speedy Repentance urged; with ſome hiſtorical Paſſages.

1690.

1690.

The preſent State of *New-England* conſidered in a Diſcourſe on a publick Spirit.
A Companion for Communicants.
The Serviceable Man. A Sermon at the Anniverſary Election.
Serious Thoughts in dying Times.
Addreſſes to old Men, young Men and little Children.
A Scriptural Catechiſm.
The Triumphs of the Reformed Religion in *America*, in the Life of Mr. JOHN ELIOT.

1691.

Expectanda; or Things to be looked for.
Little Flocks guarded againſt grievous Wolves; or a Diſplay of Quakeriſm.
Ornaments for the Daughters of Zion; or the Character and Happineſs of a virtuous Woman.
Bleſſed Unions; with the Heads of Agreement between the united Brethren.
Fair Weather; or a ſacred Exorciſm upon ſinful Diſcontent, with ſome things annexed to promote Godlineſs.
Balſamum Vulnerarium e Scriptura; or the Cauſe and Cure of a wounded Spirit.
Preparatory Meditations on the Day of Judgment.
A Midnight Cry; with an Inſtrument of Acknowlegements and Proteſtations.

1692.

Optanda: or good Men deſcribed and good Things propounded.
The Wonders of the inviſible World; with a Diſcourſe annexed concerning Temptations.
Unum Neceſſarium; or awakenings for the Unregenerate.

1693.

Warnings from the Dead: Sermons occaſioned by ſome capital Executions. The

The Day and the Work of the Day.
Winter Meditations.

1694.

Early Religion with certain Memoirs of ſome who at their Death left Examples of it.
The ſhort Hiſtory of *New-England.*
Brontologia Sacra: Sermons occaſioned by remarkable Thunder-Storms.
Seven ſelect Lectures.
Durable Riches; or the true Cauſe of loſing, and the right Way of thriving.
Help for diſtreſſed Parents.
A good Maſter well ſerved: or the Properties & Practices of a good Servant, with the Duties of a Maſter

1695.

Johannes in Eremo: or the Lives of ſeveral famous Divines.
Obſervanda: or the Life of the late Queen MARY; and a Diſcourſe on the Wheels of Divine Providence.
A Cry againſt Oppreſſion.
The Chriſtian Thank-Offering.

1696.

Pietas in Patriam: or the Life of Sir WILLIAM PHIPPS.
Things for a diſtreſſed People to think upon: A Sermon at the Anniverſary Election: with ſeveral Hiſtories annexed.
Great Examples of Judgment and Mercy; with Memorables occurring in the Sufferings of Captives among the Indians.

1697.

Goſpel for the Poor.
The Songs of the Redeemed: A Book of Hymns.
Faith at Work.

Eccleſiaſtes: or the Life of Mr. *Jonathan Mitchel.*
Humiliations followed with Deliverances; to which are annexed ſome Remarkable Providences.
The Way to excel: A Funeral Sermon on Mr. *John Baily* with Memoirs of his Life; and the Character of a Chriſtian.
Mens ſana in Corpore ſano; or a Diſcourſe upon a Recovery from Sickneſs.

1698.

The Boſtonian Ebenezer; with a Lecture on Houſehold Religion.
Eleutheria. An Idea of the Reformation, and an Hiſtory of Non-Conformity.
A Paſtoral Letter to the Engliſh Captives in *Africa.*
Decennium Luctuoſum. An Hiſtory of Remarkable Occurrences in the long War with the Indians from 1688 to 1698; with two Lectures for the Religious Improvement of them.
The ſerious Chriſtian. Three Eſſays.
Pillars of Salt. An Hiſtory of Criminals executed; with two Lectures on Sin puniſhed with Sin.

1699.

La Religion pura: To which is added, *La Fe del Chriſtiano*: An Eſſay to convey Religion into the *Spaniſh India.*
The Faith of the Fathers: A Catechiſm for the Jewiſh Nation.
A Family well-ordered: with an Addreſs *ad Fratres in Eremo.*
Thirty important Caſes; publiſhed in the Name of the Miniſters meeting at *Cambridge.*
A Letter of Advice to the Churches of the Non-Conformiſts.
The Everlaſting Goſpel; or the Goſpel of Juſtification.
The Religious Marriner.
The Flocks warned againſt Wolves in Sheeps Cloathing; with an Hiſtory of Impoſtors, and a Lecture on their Occaſion.

1700.

1700.

Things that young People ſhould think upon.
A monitory and hortatory Letter to the Engliſh who debauch the Indians.
An Epiſtle to the Chriſtian Indians; Engliſh on one Page, and Indian on the other.
The good Linguiſt.
A monitory Letter concerning the Maintenance of the Miniſtry.
A Pillar of Gratitude: A Sermon at the Anniverſary Election.
Reaſonable Religion.
Grace triumphant.
A Defence of Evangelical Churches.
The great Phyſician.
A Token for the Children of *New-England*, in Narratives and Inſtances of Piety in Children.
American Tears upon the Ruins of the Greek Churches.
The young Man's Monitor.
Triumphs over Troubles.
The old Principles of *New-England*.
Chriſtianus per Ignem; or a Diſciple warming himſelf and owning his LORD.

1701.

A Companion for the Afflicted.
A Letter concerning the Sufferings of our Proteſtant Brethren.
The young Man's Preſervative.
Thaumatographia Chriſtiana: or the Wonders of Chriſtianity.
Death made eaſy and happy.
A Chriſtian at his Calling. Two Eſſays; One on the general Calling, another on the perſonal.
Chriſtianity to the Life: A Diſcourſe on the Imitation of our SAVIOUR.
Maſchil: or the faithful Inſtructor, in Memorials of Chriſtianity.
Advice to the Churches of the Faithful; reporting the preſent State of the Church thro'out the World.
Magnalia CHRISTI Americana; or the Church-Hiſtory of *New-England*.

1702.

Cares about the Nurſeries.
Much in a little.
A Letter to the ungoſpellized Plantations.
A monitory Letter to them who abſent themſelves from the publick Worſhip of GOD.
A ſeaſonable Teſtimony to the Doctrines of Grace fetch'd out of the Articles and Homilies of the Church of *England*.
The Portraiture of a good Man.
Neceſſary Admonitions concerning Sins of Omiſſion.
Wholeſome Words: or, A Viſits of Advice to Families viſited with Sickneſs.
Meat out of the Eater: or Funeral Diſcourſes occaſioned by the Death of ſeveral Relatives.

1703.

The Day which the Lord has made: A Diſcourſe concerning the Inſtitution and Obſervation of the LORD's Day.
The Glory of Goodneſs; with Remarks on the Redemption of Captives from the Cruelties of *Barbary*.
The Retired Chriſtian.
The high Attainment: A Diſcourſe on Reſignation.
Agreable Admonitions to Young and Old.
A Family Sacrifice.
Leſſons of Godlineſs for Children of godly Anceſtors.
Great Conſolations: or a tempted Chriſtian triumphing over his Temptations.
The Armour of Chriſtianity: A Treatiſe on the Wiles of the Devil.
Jedidiah; or a Favorite of Heaven deſcribed.
Methods & Motives for a Society to ſuppreſs Diſorders.
Εὑρηκα, Or a vertuous Woman found. An Eſſay on the Death of Mrs. *Mary Brown*.
A Tree planted by the Rivers of Water. An Eſſay on the Improvements to be made of our ſacred Baptiſm.

1704.

1704.

Youth under a good Conduct.
A weaned Chriſtian.
A faithful Monitor; with an Abſtract of the Laws againſt puniſhable Wickedneſs.
Le vrai Patron de Saines Paroles; deſign'd for the Inſtruction of our French Captives.
A Servant of the LORD not aſhamed of his LORD.
Faithful Warnings to prevent fearful Judgments.
The Nets of Salvation; with a Poem.
A Comforter of the Mourners.
Lex Mercatoria; or the falſe Dealer fairly dealt with.
Nicetas; or Temptations to Sin well anſwered and conquered.
Baptiſtes; or a Conference about the Subject and Manner of Baptiſm.
Monica Americana; or Female Piety exemplified, in a funeral Sermon for Mrs. *Sarah Leverett* with an Elegy.

1705.

A Letter about the preſent State of Chriſtianity among the Indians.
A faithful Man deſcribed and rewarded: A funeral Sermon for Mr. *Michael Wiggleſworth*, with Memorials of Piety extracted from his Papers.
Parental Wiſhes and Charges; with a Poem entitled the Conſent.
Family Religion excited and aſſiſted.
The Rules of a Viſit.
Mare Pacificum; or the Satisfactions of afflicted Chriſtianity.
The Chriſtian Temple.
Vigilantius; or the Servant of the LORD found ready for His Coming, on the Death of ſeven young Miniſters, with an Elegy.
The Religion of the Cloſet, or the Chriſtian furniſhed with a Companion for Solitude.

1706.

Good Leſſons for Children, in Verſe.
A young Follower of a great SAVIOUR.
Free Grace maintained and improved.
The Negro Chriſtianized.
The good old Way; or Chriſtianity as it appeared in the Lives of the primitive Chriſtians.
Private Meetings animated and regulated.
Heavenly Conſiderations; or the Joy of Heaven over them that anſwer the Call of Heaven.
Good fetch'd out of Evil: A Collection of Memorables relating to our Captives.
The impenitent Sinner diſarm'd of his Plea for Impenitency.
The beſt Ornaments of Youth.
Treacle fetch'd out of a Viper: An Eſſay upon Falls into Sin.
The Man of GOD furniſhed with ſupplies from the Tower of *David*.
An Eſſay upon the Character and Condition of the Covetous.

1707.

Another Tongue bro't in to confeſs our SAVIOUR; or Chriſtianity in the Tongue of the *Iroquois* Indians.
An Eſſay upon profane Curſing and Swearing.
The Soldier told what he ſhould do.
The greateſt Concern in the World.
Frontiers well defended: An Eſſay directing our Frontiers how to behave themſelves.
The Fall of Babylon.
Ornamental Piety.
The Spirit of Life entring into the Spiritually Dead.
Manly Chriſtianity.
Winthropi Juſta: Mortality conſidered; in a Sermon at the Funeral of J. WINTHROP, Eſq;

1708.

Sober Conſiderations on a growing Flood of Iniquity.
Youth in its brighteſt Glory.

Corderii

Corderius Americanus. A funeral Sermon on the Death of Mr. *Ezek. Cheever*, with an Elegy.
A good Evening for the beſt of Days.
The Temple opening.
Nunc dimittis briefly deſcanted on: A funeral Sermon on Mr. *John Higginſon*, with Memoirs of his Life.

1709.

The Deſires of the Repenting Believer.
The Bonds of the Covenant.
The Sailor's Companion and Counſellor.
Work within Doors.
A Chriſtian Converſing with the greateſt Myſtery of Chriſtianity.
An Eſſay on the Streets of the Holy City.
The Cure of Sorrow.
The Heavenly Converſation.
Duſt & Aſhes: An Eſſay on Repentance to the laſt.

1710.

Chriſtianity demonſtrated: An Eſſay on the Witneſs within.
Bonifacius: An Eſſay upon the Good to be deviſed by thoſe who would anſwer the great End of Life.
Elizabeth in her holy Retirement.
Man eating the Food of Angels: or the Religion of the Morning, with the Hiſtory of *Von Extorf*.
Nehemiah: An Eſſay on Divine Conſolations.
Memorials of Early Piety: The Life & Death of Mrs. *Jeruſha Oliver*.

1711.

Orphano-trophium; or Orphans well provided for.
Compaſſions call'd for; or profitable Reflections on miſerable Spectacles.
The Fiſherman's Calling.
A Chriſtian Funeral.
The old Paths Reſtored.
Perſuaſions from the Terror of the LORD: A Sermon on the Day of Judgment.

Tho'ts

Tho'ts for the Day of Rain; or the Goſpel of the Rainbow, &c.
Advice from *Taberah*; A Sermon after the terrible Fire in *Boſton*.
A Soul well-anchored.
Winter Piety.
Seaſonable Tho'ts on Mortality.

1712.

Awakening Tho'ts on the Sleep of Death; with a Debt paid unto the Memory of ſome that ſleep in [Jesus.
The Ways & Joys of Early Piety.
Paſtoral Deſires.
The Young Man ſpoken to.
The hard Way of Tranſgreſſors.
Reaſon ſatisfied and Faith eſtabliſhed; or the Reſurrection of Jesus demonſtrated.
A Town in its trueſt Glory.
Grata Brevitas: A ſhort Eſſay to demonſtrate a few Words may have much comprized in them.
Repeted Warnings: with the Remarkable Experiences of a young Man.
Grace defended; with a Diſſertation about the penitent Thief.
A flying Roll to enter the Houſe & Hand of the Thief.
Tabitha Rediviva: The good Works of a vertuous Woman deſcribed & commended, with ſome Juſtice to the Memory of Mrs. *Eliz. Hutchinſon*.

1713.

Adverſus Libertinos; or Evangelical Obedience deſcribed and demanded.
A Teſtimony againſt ſome evil Cuſtomes.
A Man of his Word.
Things to be tho't upon.
The A. B. C. of Religion.
Golgotha: A lively Deſcription of Death; with Memorials of an hopeful Young Man.
A Preſent of Summer Fruit.

The

The curbed Sinner; A Sermon occaſioned by a Sentence of Death on a young Man for Murder.
What ſhould be moſt of all tho't upon
An Eſſay upon a Soul at eaſe; a funeral Sermon for Mrs. *Mary Rock.*
The Will of a Father ſubmitted to.
The Religion of the Croſs; occaſioned by the Death of Mrs. *Elizabeth Mather.*
Hezekiah; A Chriſtian armed with Strength for a Day of Adverſity.
The beſt way of Living.

1714.

A perfect Recovery; exhibited after a ſickly Winter.
A Life of Piety reſolved on: Upon the Death of Mrs. *Sarah Ting.*
Vita brevis; an Eſſay upon withering Flowers.
Maternal Conſolations, on the Death of Mrs. *Maria Mather.*
The Sacrificer.
Inſanabilia: An Eſſay upon incureables.
A ſhort Life, yet not a vain one: occaſioned by ſome Inſtances of Mortality.
Verba vivifica: ſome Words of Life, produced by the Death of ſome young Perſons
The glorious Throne: A Sermon on the Succeſſion of the Britiſh Crown to the illuſtrious Houſe of *Hanover.*
Duodecennium luctuoſum: The Hiſtory of a War with the Indians from the Year 1702. to 1714.
A Monitor for Communicants.
Death Approaching.
Paſcentius: An Eſſay how to live in hard Times.
Verba opportuna: The Circumſtances of *Boſton* conſidered, with freſh Inculcations of early Piety.

1715.

Juſt Commemorations; the Death of good Men conſidered with the Character of ſome.
Nuncia bona e Terra longinqua: An Account of ſome good and great Things done in *Europe.*

A Sorrowful Spectacle: Sermons occaſioned by a Sentence of Death on a Murderer.
A Monitor for the Children of the Covenant.
The Echoes of Devotion.
The grand Point of Sollicitude; or an Eſſay upon Divine Deſertions.
Good Men deſcribed with the Character and Hiſtory of Mr. *Thomas Bridge.*
Shaking Diſpenſations with Remarks on the Death of the French King.
Lapis e Monte exciſus: The Stone cut out of the Mountain; a Treatiſe in Engliſh and Latin.
Parentalia: The Bleſſings and Comforts for pious Children after the Death of their good Parents.
Succeſſive Generations: Remarks on the Changes of a dying World.
Vital Religion ſerved with eight Eſſays.
Fair Dealing between Debtor and Creditor.
The Servants of Abraham; with Motives for the Inſtruction of Servants.
Life ſwiftly paſſing and quickly ending; on the Death of Mrs. *Mehitabel Gerriſh.*
The City of Refuge.
The Chriſtian Cynick.

1716.

The Reſort of Piety.
Piety demanded.
Directions how to ſpend the LORD's Day Evening.
A brief Eſſay on Tokens for Good.
The Thankful Chriſtian.
Victorina: A Sermon on the Deceaſe of Mrs. *Katharin Mather*, with a further Account.
Zelotes: A Zeal for the Houſe of GOD blown up: A Sermon at the opening of a new Church.

1717.

The Caſe of a troubled Mind.

Iconoclaſtes;

Iconoclaſtes: An Eſſay upon Idolatry too often committed under the moſt Reformed Chriſtianity.
The Voice of the Dove; with Memoirs of Mr. *Robert Kitchen.*
The Everlaſting Goſpel to be preach'd unto the Nations.
The Valley of *Hinnom*: The Terrors of Hell demonſtrated in the hearing of a murderous Malefactor.
Febrifugium: An Eſſay for the Cure of ungodly Anger.
Anaſtaſius: The Reſurrection of *Lazarus* improved.
The Tribe of *Aſher*: A Sermon at the Baptiſm of a Grand Child.
Piety and Equity united. 1. The Deſires of Piety. 2. The Meaſures of Equity.
The Divine Sovereignty diſplayed and adored; on the Death of Mrs. *Hannah Sewall.*
Hades look'd into: The Power of our SAVIOUR over the inviſible World; at the Funeral of *Wait Winthorp* Eſq; with an Elegy and Epitaph.
Inſtructions to the Living from the Condition of the Dead: Remarkables on the Fate of Pirates; and a Sermon on their Occaſion.
Faith encouraged; with a Relation of the Jewiſh Children at *Berlin.*
Raphael: The Bleſſings of an healed Soul conſidered

1718.

An Eſſay to do good unto the Widow.
The obedient Sufferer.
Brethren dwelling together in Unity: A Sermon at the Ordination of a Baptiſt Miniſter.
Pſalterium Americanum: The Book of *Pſalms* in Blank Verſe, with Illuſtrations.
A Man of Reaſon.
An Eſſay on the Condition of Man known in his Place no more: A funeral Sermon for Mr. *Thomas Barnard.*
Providence aſſerted and adored: A Sermon occaſioned by the Death of ſeveral who were drowned.
The Religion of an Oath.

1719.

1719.

A diſtreſſed People entertained with Propoſals for the Relief of their Diſtreſſes.
A new Year well begun: An Eſſay offered on a New Year's Day.
Genethlia pia: Thot's for a Birth Day.
Vigilius; or the Awakener.
Youth adviſed: An Eſſay on the Sins of Youth.
A glorious Eſpouſal.
Deſiderius: A deſireable Man deſcribed with a Commemoration of Mr. *James Keith*.
An Heavenly Life.
The Salvation of the Soul conſidered.
The Tried Profeſſor.
An Eſſay on ſeaſonable Interpoſitions of Divine Providence, on the 5th of *November*.
The Righteous Man deſcribed, and aſſerted as the excellent Man: A Sermon on Mr. *Joſeph Gerriſh*.
An Account of an nncommon Appearance in the Heavens, with Remarks npon it.
A Year and a Life well concluded: A Sermon on the laſt Day of the Year.
Sincere Piety deſcribed, & the Trial of Sincerety aſſiſted.

1720.

A Brother's Duty: An Eſſay on every Man his Brothers Keeper.
The quickned Soul; or the Withered Hand revived.
Coheleth: A Soul upon Recollection coming into inconteſtible Sentiments of Religion.
Undoubted Certainties: A certain Proſpect of Death: A Sermon on Mrs. *Abigail Sewall*.
The Right way of ſhaking off a Viper.
The Chriſtian Philoſopher.
The Ambaſſador's Tears.
The accompliſh'd Singer.
American Sentiments on the Arian Controverſy.

1721.

India Chriſtiana: An Account of the Propagation of Chriſtianity in the *Eaſt* as well as *Weſt-Indies*.
Honeſta Parſimonia; or Time ſpent as it ſhould be. What the pious Parent wiſhes for.
A Viſion in the Temple; or the LORD of Hoſts adored.
The dreadful Sound in the Ears of the Wicked.
The World Alarm'd.
Genuine Chriſtianity: A funeral Sermon for Mrs. *Frances Webb*.
Silentiarius: An Eſſay on the Patience and Silence with which ſad Things are to be entertained: On the Death of Mrs. *Abigail Willard*.
An Account of the Method and Succeſs of Inoculating the *Small-Pox*.

1722.

Love triumphant: A Sermon at the gathering a new Church and Ordaining their Paſtor.
Bethiah; Or the Glory which adorns the Daughters of GOD.
The Miniſter: A Sermon at the Anniverſary Convention of Miniſters.
Doves flying to the Windows of their SAVIOUR.
An Eſſay on the vain Preſumption of Living and Thriving; On the premature Death of a Young Gentleman.
Pia Deſideria; Or the ſmoking Flax raiſed into a ſacred Flame.
Niſmath-Chajim, the probable ſeat of all Diſeaſes, and a general Cure for them.
Divine Afflations: An Eſſay to deſcribe the gracious Inſtuences of the HOLY SPIRIT.
The Soul upon the Wing: An Eſſay on the State of the Dead.

1723.

1723.

The Voice of GOD in the Tempeſt.
Euthanaſia; or ſudden Death made eaſy and happy: A funeral Sermon.
Cœleſtinus: A Converſation in Heaven quickned and aſſiſted.
Some ſeaſonable Enquiries upon Epiſcopacy.
A Walk with GOD characterized: A Sermon on Mr. *Joſeph Belcher*.
The LORD high Admiral of all the Seas adored.
Valerius; or Proſperity of the Soul deſcribed.
A Father departing; A Sermon on Dr. *Increaſe Mather*.
An Eſſay on Remarkables in the Way of wicked Men.
The pure Nazarite.
Parentator: Memoirs of the Life of Dr. *Increaſe Mather*.

1724.

Propoſals for Religious Societies, with a Sermon.
The Converted Sinner, upon the Execution of ſome Pirates.
Stimulator; Or the Caſe of a Soul walking in Darkneſs.
The true Riches: An Eſſay on the unſearchable Riches of CHRIST.
The Nightingale: An Eſſay on Songs among Thorns.
Light in Darkneſs; with an Example of a Young Perſon meeting Death with Triumphs over it.
A ſhort Eſſay on Troubles to be look'd for.
A Funeral Sermon for Governor SALTONSTAL.
Une grand Voix du Ciel a la France.
Three Sermons on the Death of a Son.
A good Reward of a good Servant: on Mr. *Thomas Walter*.

1725.

The Palm-bearers: A Relation of patient & joyful Sufferings in the Church of *Scotland* from 1660 to 1688.

Virtue

Virtue in it's Verdure : A funeral Sermon for Mrs. *Abigail Browne.*
Repeated Admonitions about the Maintenance of the Miniſtry.
All ſupplied in an all-ſufficient SAVIOUR : a funeral Sermon.
The Waters of *Marah* ſweetned ; on the Death of a young Gentleman.
The Goſpel of the brazen Serpent.
DEUS Nobiſcum ; a brief Eſſay on the Enjoyment of GOD.
Renatus : or a Soul paſſing from Death to Life.
The Choice of Wiſdom.
Diluvium Ignis.
Directions for a Candidate of the Miniſtry.
Vital Chriſtianity ; or the Life of GOD in the Soul of Man.

1726.

Ratio Diſciplinæ Fratrum Nov-Anglorum.
A good old Age : The Glory of Aged Piety.
Some ſeaſonable Advice to the Poor.
The Condition to which the Proteſtant Religion is reduced.
Eccleſia Monilia : The Treaſure of the Almighty KING opened, with Memorials of Mrs. *Eliz. Cotton.*
A Vial poured out on the Sea : occaſioned by the Execution of ſome Pirates.
An Eſſay to beſpeak early Piety ; on the Departure of Mrs. *Eliz. Cooper.*
Terra beata : An Eſſay on the Bleſſing of *Abraham.*
The Inſtructor.
An Eſſay on the Light which good Men have in dark Hours.
The Comforts of one walking thro' the Valley of the Shadow of Death.
A Soul bound up in the Bundle of Life.
Nails faſtened.
Ignorantia ſcientifica : An Eſſay on Man's not knowing his Time.

1727.

The evident Tokens of Salvation.
The ſealed Servant of GOD appearing with a well-teſtified Adoption.
The Marrow of the Goſpel: or the Union between CHRIST and the Believer.
Reſtitutus: A Diſcourſe made upon a Recovery from Sickneſs.
Agricola; or the Religious Husbandman.
Chriſtian Loyalty, on the Death of King GEORGE I. and Acceſſion of King GEORGE II.
An happy Departure; on the Death of Mr. *William Waldron.*
The Balance of the Sanctuary.
The Yoke born in Youth; with an Account of a Young Perſon.
The Terror of the LORD; with Remarks on the EARTHQUAKES.
An Eſſay to preſerve and ſtrengthen the good Impreſſions made by EARTHQUAKES.
An Eſſay towards a Religious Improvement of Baptiſm, at the ſight of Adminiſtration.
The Chambers of GOD opened and viſited; on the Death of Mr. *Peter Thacher.*--- N.B. *This was the* laſt *Sermon my Father deliver'd from the Pulpit: and truly* ſuch *a Sermon as a good Miniſter wou'd* deſire *ſhou'd be his laſt.*

SINCE his Deceaſe there have been two Sermons, which he left prepared for the Preſs, publiſhed; their Titles are,

The Widow of *Naim.*
The Myſtical Marriage.

THESE *two* make the Number of his Books to be *three Hundred and eighty three.*

AFTER

AFTER this *CATALOGUE*, I will here take the Liberty of borrowing two or three Lines from BUCHANAN's *Epicedium* on CALVIN and applying them to the Doctor.

Hunc ergo in Portum cælo plaudente receptum,
Tu licet in placida tranquillus Pace quieſcas;
Non tamen omnino potuit mors invida totum
Tollere MATHERUM *terris; Æterna manebunt*
Ingenii Monumenta ſui; et livoris iniqui
Languida paulatim cum Flamma reſederit, omne,
Religio qua pura nitet ſe fundet in Oras
Fama tui ———

WHICH Lines I have Engliſhed after this manner.

THO' Heaven rejoice you're of your Port poſſeſt,
And you may now in Peace and Safety reſt:
Yet envious Death, *which him reduc'd to Clay*,
Our MATHER could not wholly urge away:
No, No; Eternal muſt his Works remain;
The rich Productions of his Fruitful Brain!
When by Degrees, as a weak Flame of Fire,
Curs'd Envy ſhall with trembling Flirts expire;
Then where there's any pure Religion found,
MATHER, thy Name ſhall reach, thy Fame ſhall
[ſound.

FINIS.

THE

CONTENTS.

THE Introduction to the Doctor's Life. *pag.* 1.

CHAP. I.

His more private History. 3.

1. His Birth and Family. *ibid.*
2. His Education, Eagerness and Progress in Learning; with early Favors. 4.
3. His Early Religion. 6.
4. Marriages and Children with his Methods of Educating them. 12.
5. His private Conduct. 19.

CHAP. II.

His public Appearances and signal Services. 26.

1. His Ministry with what relates to it. *ibid.*
2. Being concerned in other Affairs;
   1. Instruction of Scholars. 40.
   2. An Account of the Revolution in *N.E.* 41.
   3. Witchcrafts in *N. E.* 44.
   4. Giving Advice at home. 47.
   5. Writing beyond Sea. *ibid.*
   6. Societies related unto. 48
   7. Evangelical Treasury. *ibid.*
   8. Inoculation. *ibid.*

9. Services

9. Services abroad. *ibid.*
10. Learning Languages. 49.
11. His Charity. *ibid.*
12. Continual Serviceableneſs. *ibid.*

CHAP. III.

His Experiences and Deliverances. 60.

1. Temptations Conquered. *ibid.*
2. Dangers Eſcaped. *ibid.*
3. Tho'ts in Sickneſs and Exemptions from it. 61
4. Carriage when Evil Tongues and Pens attack'd him. 65.

CHAP. IV.

His Various Writings and their Character. 67.

Books Publiſhed. 69.
Books in Manuſcript, 72.
Tho't, on preparing them. 73.

CHAP. V.

His Foreign Honors & Correſpondencies. 74.

1. His Foreign Honors, *ibid.*
1. Doctorate of Divinity. *ibid.*
2. Fellowſhip of the Royal Society. 77.
3. Worldly Honors deſpiſed. 79.
2. His Foreign Correſpondencies. 80.

CHAP. VI.

His Practice of Piety. 82.

1. Chuſing God, Converſing with, reſigning to and Delighting in HIM. *ibid.*

2. Closing with CHRIST, Accepting His Righteousness, Loving his Glory, and Living by Faith in Him. 86.
3. Occasional Tho'ts and Ejaculatory Prayers. 101.
4. Fasts, Thanksgivings, Vigils and Self-Examinations. 109.
5. His Morning Tho'ts and other pious Exercises. 128
1. Morning Tho'ts. *ibid.*
2. Way of spending Saturday Afternoon. *ibid.*
3. Method of Sabbatizing. 129.
4. Reading Scriptures & Application of Promises. 133.
5, 6. Imployment of Mind & Prayers at the LORD's Table. 135, 137.
7. Three special Favors desir'd. 137.
8. Resolutions for a Walk with GOD. *ibid.*

CHAP. VII.

His Latter Days.

1. His Way of Living. 139.
2. His Sentiments upon some important Things. 140.
3. His Temper in his last Illness with the Circumstances of his Death. 146.

A Catalogue of his Books. 161.

FINIS.

Advertiſement.

HAVING before ſpoken of the *BIBLIA AMERICANA*, (*pag.* 73.) and at the ſame time promiſed that I would give the World a more diſtinct and particular Account of that Work, I had laid aſide the Tho'ts of ſaying any Thing further about it for ſome time: But being adviſed by a Gentleman of the ſacred Order for whoſe Judgment I have a great Value, to delineate and deſcribe *here* that Performance, it's Excellency and Uſefulneſs, that ſo it's inviting Character, being more publickly expoſed, may excite Gentlemen, Divines and others to countenance the Publication of it; and being withal convinced that the Propoſal is good & proper; I have therefore determined here to add an exact Account of the

BIBLIA AMERICANA.

OR,

The SACRED SCRIPTURES of the OLD and NEW-Teſtament ILLUSTRATED:

IN which, beſides the many Thouſands of curious Notes that ſhine in *Ancient* & *Modern* Writers of all Perſuaſions, and ſome Eſſays to explain many Paſſages from the Obſervations of *Chriſtian Experience*; there are the following Things obſervable;

I. The ſacred Scriptures of the Old and New-Teſtament exhibited, *In the Order of Time*, wherein the ſeveral and ſucceſſive Occurrences may direct to the Placing and Reading of them: which Exhibition alone will greatly inlighten them, and do the Service of a valuable Commentary.

II. An *Emendation* of our preſent Verſion; from the Diſcoveries of the moſt learned Philologiſts from the earlieſt Ages of ſacred Literature down to *Bochart*, *Calmet* and *Parker*: and a particular notice of thoſe many Inſtances wherein our greateſt Maſters of the Original Languages have expreſs'd their wiſhes to ſee the common Tranſlation amended and refined.

III. A rich Collection of Antiquities which reflect a Light on the Heavenly Oracles; eſpecially thoſe wherein the *Idolatry*, *Oeconomicks*, *Politicks*, *Agriculture*, *Architecture*, *Tacticks*, *Muſick*, *Habits*, *Diets*, &c. in former Ages may have ſome Reference in the ſacred Pages to them.

IV. The Laws of the *Iſraelitiſh Nation* interpreted, and reſcued from the Miſinterpretations that ſome famous Writers have put upon them: contrary to the real *Original* and true *Intention* of them.

V. The Types of the Bible accommodated with their *Antitypes*; by which a wondrous Mixture of ſacred *Profit and Pleaſure* ariſes from thoſe Paragraphs, which ſeemed to be the leaſt Inſtructive.

VI. Remarks as well for the Illuſtration of the *Old Teſtament* as for the Confirmation of the *New*, drawn out of thoſe very unpromiſing heaps, the Talmuds and other Jewiſh Writings.

VII. Natural Philosophy brought to ſerve *revealed Religion*. The faireſt *Hypotheſes* offered of thoſe grand Revolutions, the *Creating*, *Drowning* and *Burning* of the World; together with the *Aſtronomical*

nomical Affairs, the *Meteors*, *Minerals*, *Vegetables*, *Animals*, *Diſeaſes*, *Anatomical* Curioſities, and what relates to the Inviſible World of Good or Evil Spirits, mentioned in theſe Divine Pages, as they are repreſented in *the beſt Tho'ts of our Times.*

VIII. THE CHRONOLOGY of the Bible every where cleared of it's Difficulties --- with the moſt accurate *Harmony of the Goſpels* that has yet been offered.

IX. THE ſacred GEOGRAPHY; in which there are the ſituation of *Paradiſe* and *Paleſtine*; with an Account how the *Earth* has been peopled; and a Collection of thoſe many inſtructive Things, which *Travellers* of unſpotted Veracity have contributed for our illumination.

X. AN elaborate and entertaining Hiſtory of the ISRAELITISH NATION in every Place; eſpecially from the Birth of our great REDEEMER to this very Day; with a particular Hiſtory of the City JERUSALEM under it's wonderful Viciſſitudes from the Days of MELCHIZEDEK down to ours; of the ancient *Sects* among the *Jews* and their *preſent* wretched State, the Relicks of the *Ten* as well as the *Two Tribes* and *where* they are now diſperſed.

XI. THE HISTORIES of all Ages called in to ſhow how the *Prophecies* of the Divine Oracles have had their moſt punctual Accompliſhment; wherein the Reader will find an intire Body of Eccleſiaſtical Hiſtory: and modeſt, but ſtrongly-eſtabliſh'd *Conjectures* on ſuch as yet remain to be fulfilled, and the State of the Church and World in future Ages to the End of Time.

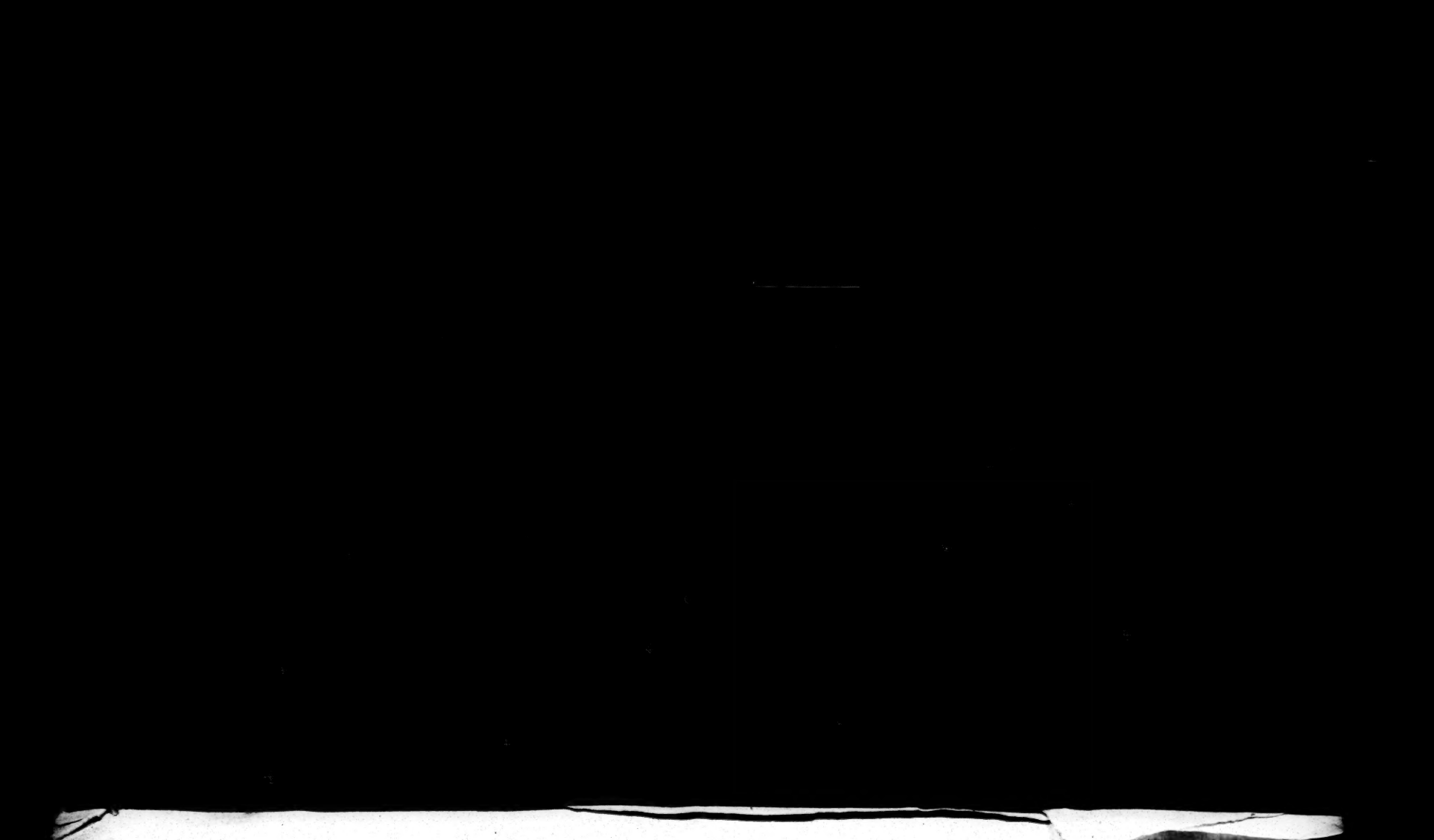
XII. THE true Doctrine of the Sabbatical CHILIAD, which more opens and breaks in on the more conſiderate Inquirers as the Day approaches, brought in as a Key to very much of the Wealth which the Church of GOD poſſeſſes in this Book of the Kingdom: With the cleareſt Tho'ts of the moſt penetrating Writers on the Apocalypſe, reſcued from the more arbitrary and indefenſible Conceits of ſuperficial Students in the ſacred Prophecies.

THE

THE uſual Method for the Publication of ſuch a Work, has been by SUBSCRIPTIONS, and in the Propoſals to give a computation of the number of Sheets, and the price of the Books to Subſcribers in Quires, and when Bound: But in the preſent Caſe the preciſe Number of Sheets cannot eaſily be known, which will occaſion ſomething of uncertainty.

However,

IT is ſuppoſed that the Work will be contained in *Three Volumns* in FOLIO, and may be afforded for between *Three* & *Four Pounds Sterling*; and in *New-England* Money according as the Exchange ſhall then be. Whoever ſhall Subſcribe and Pay for *Ten Sets* ſhall have *One* Gratis, which will conſiderably reduce the price. And as a farther Motive, it may be ſaid, That this Performance will not interfere with the Works of the Excellent POOL, BURKIT, or HENRY: It being the conſtant ſtudy of the Author to avoid it, and in this to add whatever other curious things have yet been publiſh'd on the ſacred Scriptures.

SUBSCRIPTIONS will be taken by *Samuel Gerriſh*, *Daniel Henchman* and *Thomas Hancock* Bookſellers, in *Boſton*; and as ſoon as there ſhall appear ſufficient Encouragement, the *Manuſcripts* will be ſent to *London* to be Printed there, with all convenient Expedition, and Care will be taken of the Paper, Printing and Binding, that it be ſuitable to ſuch a Work.

The END.